the Methodist Woman

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the Methodist Woman

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Volume 9 June, 1949 Number 10

	PAGE
The Advance at National College for Christian Workers, by *Muriel Day*	3
Puerto Rico, by *Mrs. Fred C. Reynolds*	4
Cleveland Conference Calls for "Righteous and Dynamic Faith," by *Bettie S. Brittingham*	6
Leadership for Peace, by *John Foster Dulles*	8
Advance Opportunities	10
Home News Flashes	14
Foreign News Flashes	16
Spiritual Life Cultivation, by *Mrs. Edwin B. White*	18
Meditation: "Who Would Valiant Be," by *Maude White Hardie*	19
Status of Women, by *Mrs. L. M. Awtrey*	20
Supply Work, by *Mrs. E. Paul Todd*	21
Program Suggestions for July, by *Mrs. H. W. B. Detwiler*	23
Program Outline for 1949-50	24
Departments	25-34

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WHO'S WHO

Mr. John Foster Dulles is a Presbyterian layman and American delegate to the United Nations. He was the chairman of the Message Committee at the National Study Conference on the Churches and World Order, held in Cleveland, Ohio.

ASK YOURSELF

1. Describe a new building to be dedicated in June. What can I do?

2. Describe the effect of evangelical Christianity in Puerto Rico.

3. Name some accomplishments of the Cleveland Conference on World Order.

4. Is war inevitable? Name some basic qualities the leadership of the United States should possess at this time.

5. Dedication of a new rural center. Where?

6. Name a place where a public health nurse is badly needed.

7. Give the reaction of a K-3 to her new field of service.

8. What are the dates for the Week of Prayer and Self-Denial? What officer is responsible for the "Quiet Day"?

9. In what special way and through what channels may we help our young people going to India as I-3's?

10. In what organization was an average increase made at the rate of over three thousand dollars per month, for a period of two years?

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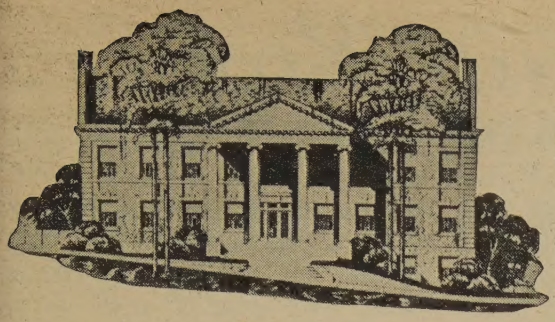


The Advance at National College for Christian Workers

By MURIEL DAY

THE COVER PICTURE on this issue is that of the Library-Administration Building of the National College for Christian Workers at Kansas City, Missouri. It is a symbol of the *Advance* the school has been making in the material and educational aspects of its program, keeping pace with the spiritual strength which long has been its glory.

Advance in Personnel—1,000 new missionaries and deaconesses to be sought for the leadership of young people and children around the world—this is one of our goals for the quadrennium. The National College is one of the schools for Christian workers under the Woman's Division of Christian Service, which, with Scarritt College and other schools of the church or nation, will help to reach this goal.

The college has a noble history. Established almost fifty years ago as the Kansas City National Training School, it has sent out under the fruitful years of the administration of Dr. Anna Neiderheiser and President Cloyd V. Gustafson literally hundreds of enthusiastic and consecrated young women. Under the enterprising leadership of its present administrator, Dr. Lewis B. Carpenter, and with the wise planning of the Board of Trustees, Mrs. F. C. Reynolds, chairman, the college has made noteworthy advances.

Chief among these advances is the building program. The first impetus came with the magnificent gift of the late Mrs. Anna Kresge who, as a member of the Board of Trustees, made possible the beautiful chapel. This is being erected on the highest knoll in the center of the campus. On a lower site is the well-planned and satisfying Library-Administration Building, the picture of which you see on the cover. It has been made possible largely through a portion of the funds of the 1947 Week of Prayer and Self-Denial. Gifts for equipment and furnishings are greatly needed.

To quote from the 1948 report of the college president: "When this program is completed (*referring also to certain important changes in the present buildings*), you will have one of the finest sets of buildings of any small college in Methodism; one of which the women may be justly proud. . . . . We have had faith in the past and the past has proved itself. . . . . Now we must have faith to go forward."

The dedication of the Library-Administration Building, which will take place at the commencement season in June, 1949, will be a most significant event in the life of the college.

What can *you* do—*you,* as a member of the Woman's Society of Christian Service? You can find the best qualified person in your church and you can help her—if she needs assistance—to attend National College or Scarritt College for Christian Workers. You can make scholarships available. You can put the individual in touch with the Department of Missionary Personnel of the Board of Missions and Church Extension. You can pray and work for the building of the Kingdom. The words of the poem read at the ground-breaking ceremony for the Library-Administration Building express our aspiration:

"We would be building; temples still undone
O'er crumbling walls their crosses scarcely lift;
Waiting till love can lift the broken stone,
And hearts creative bridge the human rift;
We would be building, Master, let Thy plan
Reveal the life that God would give to man.

"O keep us building, Master; may our hands
Ne'er falter when the dream is in our hearts,
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with Thee, O grant enduring worth
Until the Heavenly Kingdom comes on earth." [1]

[1] Copyright, 1936, by Purd E. Deitz.

Ground-breaking ceremony for new Administration Building

Puerto Rico

By MRS. FRED C. REYNOLDS

Puerto Rico is progressing. This year, 1949, marks the fiftieth anniversary of the entrance of the Protestant Church into the life of the island. One year after the flag of the United States was raised above El Morro in 1898—that stern sentinel fort standing guard on the tip of land at the edge of San Juan City—came the missionaries from the Evangelical churches of the mainland. Today representatives of twelve denominations are at work. "There are four hundred organized churches," states W. Stanley Rycroft, secretary of the Committee on Cooperation in Latin America. To celebrate this great advance, about two hundred delegates from the States and hundreds of representatives from the island churches gathered in a two-day conclave culminating in a mass meeting, Sunday, March 13, held at Parque Sixte Escobar, in the stadium of San Juan. This meeting was attended by fifty thousand people. It lasted from nine in the morning until three-thirty in the afternoon. Three hundred or more buses rolled in filled with groups carrying brilliant banners designating their churches. The crowd was intense, eager, sang gloriously the old hymns, while above them stood a giant flaming cross, the symbol of their faith and hope.

The flaming cross tells the story, in more ways than one, of the change taking place in Puerto Rico. It tells first of the interest of some person or agency in all phases—social, economic, educational, religious—of the welfare of a people long neglected. It tells of the willingness on the part of those with different detailed beliefs to unite in fundamentals for the good of all. It tells that in the heart of mankind everywhere live seeds of possible growth and that, given warmth and care, they will blossom into better and better life.

The objective of this article is to show briefly the place of the work of the women of Methodism in the development of Puerto Rico.

In a recent study going into back records of the work of Methodist women, it was revealed that, first of all, they pioneered in the major relations of importance to human beings. The most serious problem in Puerto Rico, one that underlies others, has been for years overpopulation. At the time the United States took over the island, there were less than a million people on it. Increasing at an average rate of 30,000 a year, the number today is 2,200,000 living on 23,435 square miles. This meant through the years crowded areas, poverty, poor dwellings, disease, and hopelessness for thousands. Busy with other demands or indifferent to the situation, both local and federal governments had made little attempt to prevent or remedy such results.

But forty-eight years ago, the first bureau secretary of the Methodist women's collective efforts in Puerto Rico, Mrs. May Leonard Woodruff, visiting on the island her young missionary brother, Adna W. Leonard — later to become Bishop Leonard — recognized at once a basic need. She returned home declaring those children, as all children, needed a home, needed to be in a family where there was co-operation in work and play. So the George O. Robinson Orphanage came into being. A home was established. Within the past few years, both government and business have begun to acknowledge the value of environment and family ties, and modern housing developments are springing up, frequently adjacent to cities. One of them, 1,400 units of small one or two rooms, flat-roofed, concrete structures, comprise a new little town, Puerto Nuevo, not far from San Juan. It is said to be the largest development of its kind undertaken anywhere. A high point in the Methodist celebration of the fiftieth anniversary was when Bishop Charles Wesley Flint, in whose area Puerto Rico lies, turned the spade of earth in this new town for a new church. It is also good news that removal is being planned for the frightful slum, El Fanguito, where only the tide waters, washing through the muddy paths and in and out under the shacks called homes, provide sewage disposal for forty thousand people.

Another vital problem is opportunity for education, especially for children and youth from six to sixteen years of age. Grade-school facilities have always been inadequate. It is true that, in the last twenty-five years, new buildings have been erected, and that the territorial government is putting a larger percentage of its income into education than into any other endeavor. But the population steadily increases and much of the appropriation goes into advanced and technical institutions. Although 350,000 children are in school, as many more are outside, with no chance of ever entering.

Here again the missionary movement has pioneered and continues to help. The first small house for six girls, rented in San Juan, was called San Juan Home. The number seeking admittance grew rapidly and in fairly quick succession two moves were made, one to another site in San Juan accommodating seventeen and then the second in 1906 "far out" to a suburb, the present location. With a gift from Mr. George O. Robinson, five

acres of ground, on which was a cottage, were purchased. Twenty-five were crowded into the cottage. At once a larger, plain, concrete-block dormitory including office and living rooms was built. Fifty girls now had a home. It was formally named the George O. Robinson Orphanage. But where could they go to school? This was a necessity. So the Gertrude-Orvis section was added, providing school rooms and a chapel. Courses were adjusted to present Spanish language and literature and in 1930 the George O. Robinson School emerged. In the years following it has held constantly to the road of advance, changing as need of change is indicated. In 1946 a beautiful new "Ida Haslup Goode Hall" took the place of the concrete-block edifice. In its heart is a lovely chapel dominated by a large blue-tinted, stain-glass window proclaiming "the sanctity of learning and the dignity of labor." Classes have been thrown open to others than boarding pupils; boys have been admitted in the first six grades; and courses have been expanded to the high-school level, in preparation for college. The enrollment is three hundred. Recognition was given, during the Methodist celebration, to the place of recreation in education. The Hegeman Tennis Court was dedicated in an impressive service as a memorial to Wilmer Hegeman Osborne, a lad of eight for whom his grandparents had established a fund. So the visitors to the celebration of the entrance of Protestantism into Puerto Rico found in Robinson School a remarkable institution, the best in facilities and plant on the island, an instrument for the development of "the abundant life" through environment, education, and religion.

This is not all. Robinson School, as it is familiarly called locally, is moving forward in another kind of pioneering with a growing emphasis on the community. Reaching out through kindergartens, first- and second-grade schools, and social work, it is touching entire communities of less privileged folk. In 1930 there were four kindergartens under the guidance of the school. The report today is eight kindergartens, eight first grades and two second. These are co-operative with Methodist churches that offer rooms and some equipment. Pastors are earnestly asking the Woman's Division to establish more. Six such requests have been received, as well as one for a social worker. As the church spreads, there will be others. Infiltration is a method with a sinister political meaning in some parts of the world. In Puerto Rico for the church it describes well the manner by which the Protestant faith is sending out new roots. As an example, there comes the story that the little congregation at Barrio Brero has gone out to Buenos Aires, a retarded small town, has rented a green-painted shack, and started a Sunday school. This may soon become a church. In a room fourteen feet by fourteen, fifty-two persons were actually counted on a Sunday morning. When a bit later the room was opened up to a length of twenty feet, 112 packed themselves into it. Outside, about the shack and in the street, refuse was strewn, houses and plots of ground were drab and unsightly, children were clustering around like flies. What could not a church and capable social worker do in this community just teaching the simple laws of health and cleanliness, arousing interest in physical well-being and in the appearance of their neighborhood, while at the same time giving them a center for expression of religious experience! Be assured the church and social workers in Puerto Rico can and do point the way in social reform.

This fact is strikingly demonstrated in Vieques Island. Forty miles southeast from the coast of Puerto Rico, across what often proves to be the rough waters of the Strait of Vieques, appears the small island, which is really the tip of a mountain top. It is thirty by four miles in extent. "Dense population" is one phrase to be remembered in Puerto Rico and in Vieques. On this island are twelve thousand people. Six hundred to the square mile in Puerto Rico; one thousand in Vieques! It is reached by transfer from shore in a dinghy to a small launch and from launch to dinghy to shore on landing—a strange gymnastic feat for travelers from the States, a commonplace one for the dwellers of the island. John Kenneth Vincent, the young pastor of an alive church, has accepted appointment here under the Division of Home Missions and Church Extension. He is putting into practice an intelligent and modern program.

(*Continued on page 35*)

Left to right: **Mrs. Fred C. Reynolds, Mrs. A. C. Johnson, Miss Emeline Harsany, and Miss Muriel Day at the celebration in Puerto Rico**

Cleveland Conference Calls for "Righteous and Dynamic Faith"

By BETTIE S. BRITTINGHAM

MEETING AGAIN in Hotel Cleveland—scene of the pre-San Francisco United Nations conference of four years ago, the National Conference on the Churches and World Order, March 11, attracted perhaps the largest attendance of Protestants in the postwar era. Exceeding earlier expectations the attendance was 465 delegates and observers. They came from thirty-eight states and Canada and represented as official delegates forty-eight denominations and allied religious bodies. The meeting had been called by the Department of International Justice and Goodwill to appraise the critical problems that have arisen during the past year to threaten the peace of the world and the moral use of the great power as a world leader reposing in the United States and the American people.

Methodism was represented by eighteen men, including bishops, ministers, and laymen. When interdenominational agencies noted this lack of Methodist women in the delegated body among our Methodist group, they relieved the situation by appointing many of our leaders who are responsible for the educational program of the Woman's Society of Christian Service from the Division to the local level. The Home Missions Council sent Mrs. J. D. Bragg. The Foreign Missions Conference sent Mrs. Frank G. Brooks, Miss Thelma Stevens, Miss Margaret Billingsley, and Miss Louise Robinson. The United Council of Church Women named Mrs. Ruth Mougey Worrell among its delegates. Miss Sallie Lou MacKinnon was there as a member of the Department of International Justice and Goodwill and Miss Bettie S. Brittingham represented the press.

Under the chairmanship of an Episcopal bishop, The Rt. Rev. William Scarlett, of St. Louis, newly elected head of the Department of International Justice and Goodwill, delegates were summoned to earnest consideration of the conference theme—a task that engaged them morning, afternoon, and evening, from the time they arrived Tuesday, March 8, until they rushed for trains Friday afternoon. Bishop Scarlett declared the church must not be content with simply upholding principles, but must apply those principles to the difficult and often intractable problems of the modern world.

He asserted Christianity must not be dismissed as irrelevant or negligible in the conduct of human affairs, but must be held the "truth about God and his relation to our world and the truth about human nature."

He urged a revival of religious faith which he said in the past had contributed to the greatness and strength of the United States.

The message framed by a committee headed by John Foster Dulles, keynote speaker and American delegate to the United Nations, and adopted by the conference, declared that the nation must resist both the temptation to use its power irresponsibly and to flee the responsibilities of its power. The paramount question, it was observed, is whether as a people we have the spiritual power for such leadership.

Acknowledging the dangers of worldly power and the possibility that sight of human values may be lost in the pursuit of technical supremacy, the message called upon fellow Christians not to be deaf to the cry of the people for deliverance from the death, misery, the starvation of body and soul visited upon them by economic disorder and recurrent war. In this connection it appropriately cited the gift of thirty billions of dollars' worth of goods to aid the war-ravaged people in other lands, through the Marshall Plan and UNRRA.

The conference also made clear that the issue of religious liberty in many lands throughout the world was on its conscience. Delegates were reminded of it, even as they met, by headlines proclaiming the punishment meted out to Protestant ministers in Bulgaria.

In general the conference adopted the following recommendations and ideas for transmittal to the churches for consideration and action.

1. AFFIRMED world government as a long-range objective, but urged United Nations support as the best means of preserving the peace. Stated that world order could not be achieved "except as there is a world-wide acceptance of the moral principles on which the law and order are based."

2. CONTROL of foreign policy be placed in civilian rather than military hands, maintaining that military training does not qualify persons to assume direction of a "strategy for peace and calculated risks that always must be taken for peace."

3. URGED a national "basic strategy of peace," co-ordinating civilian and military activity abroad. Unrelated acts in Germany and Japan, it said, while "well meant and perhaps intrinsically sound," may jeopardize peace.

4. WARM ENDORSEMENT of President Truman's proposals to make American know-how and technical services available to underdeveloped areas, calling on the government to take prompt action to provide personnel and funds for the program.

5. CONTINUED aid to China, irrespective of the political outcome of the present civil war.

6. APPROVAL of State Department policy to keep diplomatic and consular offices in China, and its policy for a unified Korea.

7. URGED full economic and political rights for Negroes and condemned segregation and discrimi-

nation against racial minorities throughout the world.

8. ASKED a government Far-East policy "in keeping with the sympathy of the American people with the movements for political independence," and immediate steps for Far Eastern settlements.

9. ASKED for a review of United States occupation policy in Japan along with immediate peace-treaty negotiations.

10. SUPPORT of the Judd Bill removing discriminatory immigration laws.

11. ADVOCATED United States action in the United Nations to bring the Netherlands in line with United Nations' recommendations in the Indonesia conflict.

12. CONDEMNED violations of religious freedom in Communist dominated and other countries, and referred a move to call a Protestant-Catholic conference on religious liberty to the executive committee of the Federal Council of Churches.

The United Nations was commended to the people of the churches for their loyal support. Its present inadequate power and authority should be "enlarged as rapidly as can be done without jeopardizing its present universality" the message said. "It must be borne in mind, however, 'that law and order cannot be achieved on a world-wide scale except as there is world-wide acceptance of the moral principles upon which that law and order is based.'

"In view of the yet inadequate .... structure of law and order" the churchmen believe that "the United States can properly join its political power with that of other nations in such regional pacts as are authorized and encouraged by the United Nations' Charter." Warnings were added that "such pacts can add to insecurity if their words conceal what is essentially a military alliance which might validly appear to others to be aggressive."

The proposed Atlantic Pact brought the churchmen face to face with new questions, and delegates devoted considerable time to discussing it in the section meetings and plenary meetings. The section on the American Churches and American Policy in Europe, chaired by Bishop G. Bromley Oxman, went into executive session for an hour and a half to hear Charles Bohlen, counselor of the State Department, explain some of the terms of the pact which at the time had not been made public.

A divergence of opinion concerning the issues raised by the Atlantic Pact was resolved in the message with a declaration in favor of regional pacts that may work for common security and welfare within the framework of the United Nations, and a request that time be given for the American people to study the Atlantic Pact before the Senate acts. On this point it said:

"The United States is already a member of the hemispheric pact of the Americas. An Atlantic Pact is now in the process of negotiation. We do not take a position with regard to that proposed pact because its final text is not now available to us and because there is no opportunity for this conference to study its principles and consider its implications. We do call upon the United States Senate not to take final action on this pact until the American people have had opportunity to gain full understanding of its meaning."

As delegates went back to their various tasks, it was unquestionably clear that "by both word and deed we must cultivate a faith which provides a serene courage amidst the insecurities of our day. There is no simple resolution of our complex responsibilities. Our generation is destined to live in the midst of uncertainty and turmoil. In such a world we declare that God rules. We are not doomed to chaos. We are laborers together with God, and with him all things are possible."

Left: **A part of delegated body at Cleveland Conference.** ***Right:*** **Leaders at Cleveland Conference (*left to right*): Mr. Eugene Barnett, Mrs. Leslie Swain, Rt. Rev. William Scarlett, Mr. John Foster Dulles, Dr. Walter Horton, Bishop G. Bromley Oxnam; (*second row*) Dr. S. M. Cavert, Dr. Walter Van Kirk, Dr. O. Frederick Nolde, Dr. Stanley High, Rt. Rev. Frank W. Sterrett, Dr. E. Fremont Tittle, Dr. Richard Fagley, and Dr. Roswell Barnes**

Leadership for Peace[1]

By JOHN FOSTER DULLES

The Cross and the Schauffler vested choir lead procession of delegates from the Terminal Build across the public square to Old Stone Church noon services on the opening day of the confere

We MEET at a time that is reminiscent of 1939. In January of that year the President, in a message to Congress, warned that "freedom of religion has been attacked" and that "the attack has come from sources opposed to democracy." He called for increased armed forces because the "probability of attack is mightily decreased by the assurance of an ever-ready defense," and he said that we must make effective protest against aggressors although, he said "obviously along practical, peaceful lines." Two years later we were in the thick of World War II.

Many today feel that history is repeating itself and that forces beyond our control are irresistibly dragging us into another war.

A primary task of this conference will be to dispel such a mood of fatalism. War is not inevitable, but thinking that it is can make it so. Concededly, there are in the world today, as in 1939, forces that oppose religious freedom and democracy and that are aggressively disposed. But there always have been, and always will be, such forces in the world. International peace, like domestic peace, does not have to await the total eradication of evil.

American Responsibility in the World

The problem on which we plan to center our thinking at this conference, is how our nation can discharge its tremendous responsibility in the world today. We have, in the past, glimpsed that responsibility, but today we see that its magnitude far exceeds our earlier imaginings. The end of the war left us with economic productivity almost equal to that of all the rest of the world combined.

There can be little doubt but what our nation must accept the leadership that events press into our hands, and at this National Study Conference we shall consider what that means in terms of our relations toward the Soviet Union, toward Europe, toward the Far East, and toward the United Nations. I shall not at this time begin that discussion, but I shall suggest certain basic qualities that, it seems to me, our leadership should possess.

1. *First of all, our leadership should be a leadership of peace, by peace, for peace.*

That is not a demand for PEACE at any price. There are some things that, to many, are more precious than peace. Our Constitutional Bill of Rights assumes that willingness and ability to use arms "are necessary to the security of a free State." But that is something very different from leadership that is on friendly terms with war.

There are some who talk about war as though it were an unpleasant but necessary remedy for existing ills. The fact is that another World War would plunge all of humanity into a pit too awful to contemplate and make it almost impossible to achieve the good ends for which, no doubt, the combatants would profess to be fighting. It was World War I that delivered 200,000,000 people of Russia to the dictatorship of the Communist Party, and World War II is delivering perhaps 700,000,000 more people to that control. In a war climate, human liberty wilts and totalitarianism spreads like a green bay tree. No one who is sincerely anti-Communist can be complacent about war unless passion dominates his reason.

There are others who talk about war as something that Soviet policy makes inevitable. But, so far as it is humanly possible to judge, the Soviet government, under conditions now prevailing, does not contemplate the use of war as an instrument of its national policy. I do not know any responsible high official, military or civilian, in this government or any other government, who believes that the Soviet State now plans conquest by open military aggression.

It can be assumed that the Soviet State would use the Red Army if its leaders felt that their homeland was imminently and seriously menaced. That is why, in our Statement on Soviet-American Relations made two and one-half years ago, we said that the United States should not seek military bases so close to the Soviet Union as to carry an offensive threat that is disproportionate to defensive value. That is why our fellowship with the peoples of Western Europe, and particularly of Scandinavia, ought not to seem to bring United States military might directly to Russia's border. It would, indeed, involve a high tribute to Soviet leaders to assume that, under these circumstances, they would exercise more self-control than would our people under comparable circumstances, as for example, if the Soviet Union had military arrangements with a country at our border.

[1] Extracts from address before the Conference on World Order, Cleveland, Ohio.

Calm analysis justifies the conclusion that, under present circumstances, war is neither useful nor inevitable and whether or not it comes depends most of all on the quality of United States leadership. With all of the assets, moral and material, of which it now disposes, ... if today the world passes into the blackness of another war, our leadership cannot escape a large measure of responsibility.

2. *Our leadership must be prepared to take some chances for peace.*

Winning peace is not just a matter of good intentions. It involves difficult decisions and hard choices. At times it may even be necessary to risk war to win peace. Therefore, military considerations are never negligible. At times military advantage can be gained at the cost of diminishing somewhat the prospect of peace. Sometimes a given course of action may increase the prospect of peace, but at the cost of putting our nation in a somewhat less advantageous position to win a war should it come. Peace may depend on who makes such decisions—civilians trained in the art of peace or soldiers trained in the art of war.

There are no finer, more patriotic, more personally peace-loving citizens than most of those in our armed services. However, they have a distinctive professional responsibility and that is to do whatever lies within their power to make sure that if there is war, they will win it. That is their job and that is their training. They do not know how to use, perhaps powerfully, perhaps delicately, the enormous possibilities for peace that reside in moral and economic forces, in organizations like the United Nations and the World Court, and in the resources of diplomacy and conciliation. They do not know how to appraise those possibilities. That, too, is an art, and only those skilled in it are qualified to calculate the risks that must be taken for peace, just as only soldiers are competent, in war, to calculate the risks that have to be taken for victory. If we try to give the military the responsibility of preserving peace, they are apt to muff it because it is not the kind of responsibility for which they are trained.

Probably that is because we have just emerged from a great war and have not yet formal peace. But that is not the way to give peace its best chance.

I can assure you that the peoples and governments of other lands who proffer us world leadership, do not do so because they want to help us *win* a war with Russia. They do it in order that there should *not be* a war. We would be false to ourselves and false to the trust that mankind puts in our leadership if we allow military judgments to be dominant in our national policy.

3. *Our peaceful leadership must be positive and not merely negative.*

Soviet leadership is astute in aiming its assaults against positions in the non-Communist world that are indefensible, morally or practically. Unhappily, there are many such positions, political, economic, and social. Soviet policy provides its followers with plenty of opportunity for tactical maneuvering. On our side, the temptation is to rush to defend whatever Communism attacks. If we fall for that, we become overextended materially and discredited morally. It is a losing game.

It is not possible, in these matters, to be dogmatic or wholly to ignore strategic considerations, but, generally speaking, we should be selective in our moral and material support. We need not laud or sanctify whatever or whomever Communism attacks, and our material support should principally serve to sustain, fortify, and enlarge human freedom and healthy economic and social conditions. We should have our own plan of campaign and not let Soviet Communism make it for us.

There was a time when the Western democracies were supreme in prestige because of their dynamic pursuit of liberty, equality, and fraternity; their great experiments in political freedom, and their industrial revolution which multiplied many times the productivity of human effort.

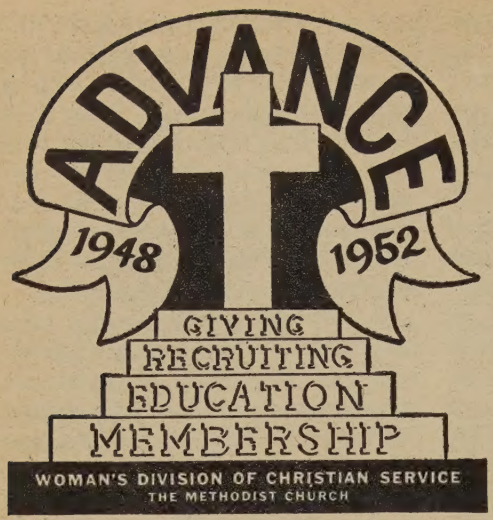
It is time to recapture that initiative and we can, in that connection, welcome President Truman's proposal for a pooling of technological resources for the advancement of backward areas.

4. *Our leadership must be one of fellowship and not of mastery.*

In much of the world, the word

(*Continued on page 34*)

Several leaders of the National Study Conference, in an informal moment, at the opening of the plenary sessions. *Left to right:* Bishop G. Bromley Oxnam, Rt. Rev. William Scarlett, John Foster Dulles, and Bishop John S. Stamm



Advance Opportunities

The Woman's Society of Christian Service in "ADVANCE" ACTION[1]

Playlet by Bessie M. Buhl

SETTING: *Hostess. arranges chairs while awaiting the arrival of Woman's Society of Christian Service members.*

Mrs. Jenkins (*knocks and is admitted*): This is where the Woman's Society of Christian Service meets, isn't it? See, I didn't forget.

Mrs. Smith: But you did forget something. Didn't you?

Mrs. Jenkins (*going over accessories*): Gloves, purse, hanky— Oh, I did forget something. Excuse me, I'll be back. I may be a little late but I'll not be back till I find what I forgot to bring. (*Exit.*)

(*Enter Mrs. Stevens*)

Mrs. Stevens: Good afternoon. Wonderful day, isn't it? Say, I want you to read this book. It is splendid and so spiritually uplifting— *Newness of Life.* It's one of our new study books. And here's my gift bundle for overseas relief (*lays down package*), and here's a small contribution toward the rebuilding of churches in devastated districts. My, but my heart goes out to those poor Christians over there. I think of and pity and pray for them a dozen times a day. I pray that we may all be one in Christ, even as he prayed; yes, one big Christian community with Christ as our helper, leader, and teacher.

Mrs. Smith: That's splendid! You are keeping to the letter and in the spirit the second point of our Advance program, which is: "Every Methodist woman studying, giving, and praying for a world Christian community."

(*Enter two younger women*)

Miss Johnston: Good afternoon. Oh, I am so thrilled. I could hardly wait for this meeting to tell you my story, and this is Miss Evelyn Moore. She has something just as wonderful as I to tell. Well, you see, last Monday evening the Wesleyan Service Guild had a consecration service and I pledged myself to be one of the thousand new missionaries. Evelyn, you tell them what you decided.

Evelyn: I decided to be a deaconess and I am as happy as she.

Mrs. Smith: Good, *very* good! That is the third point of our Advance program, fulfilled in our local society, which is: "One thousand new missionaries and other full-time Christian workers to help meet the needs of the world."

(*Re-enter Mrs. Jenkins with another lady*)

Mrs. Jenkins: Well, I'm back and I have what I forgot. This is Mrs. Robert Prescott. She moved into our community last month. I had called on her but forgot to invite her to come to the Woman's Society of Christian Service, so I went back and did such an enthusiastic bit of talking that I not only persuaded her to come, but she has given me her name for membership. Now I can color the dress on the lady in my square of the membership chart.

Mrs. Smith: Now state just exactly what you did remember.

Mrs. Jenkins: I remembered I had to get one new member each year as my share in the million new member campaign; so she's mine. That leaves only 999,999 for the other ladies of the Woman's Society of Christian Service to get.

(*Enter Mrs. Peele*)

Mrs. Smith: Why, good afternoon, Mrs. Peele. Meet Mrs. Prescott, our new member brought by Mrs. Jenkins. You know these two young ladies, but you do not know that Mary has signed up to be a missionary and Evelyn a deaconess.

Mrs. Peele: Oh, that's wonderful! I've good news, too. See, this Woman's Society of Christian Service purse has grown fat. Know what? About all the members of the Woman's Society of Christian Service happened around this week and paid their pledges and added 33⅓ per cent more than they paid last year.

Mrs. Smith: And that is the fourth and final point which our society has made, which is a one-third increase in giving to the work of the Woman's Society of Christian Service for appropriations. I am so proud of you as members. You are not the kind of people who hurry off to heaven all by yourselves; you stop to lift and enlarge Christ's kingdom as you go.

[1] Given by the Centerville (Indiana) Woman's Society of Christian Service at a group meeting, February 10, at Williamsburg, Indiana.

New Year's Resolutions Can Become Realities

A HAPPY new society year to you, in the name of the Advance Program. The same challenging question comes to each officer Executive Secretary and Standing Committee Chairman: *Since the Advance aims are now presumably familiar to every local officer and to most local groups, how is the Advance Program to be lifted up so that it may bring a new and vital appeal?* We suggest the following to be read aloud as designated, at a business session early in this new society year.

IF I WERE LOCALLY RESPONSIBLE FOR—

MEMBERSHIP

Well, I am! I've had this impressed upon me: "Each one, win one." And if every *I* in the Woman's Society does it, our goal of a million more members in this quadrennium will be reached.

And I hope I have the persistence Mrs. Wilson had. She picked out as a prospective member a friend in the church, Mrs. White, who wasn't at all interested in the Woman's Society and had no intention of becoming a member. Whenever there was to be an especially fine program in the society she invited Mrs. White to go with her. She persuaded her to go to a district meeting. Dr. E. Stanley Jones came to the town, and she took Mrs. White to hear him. And finally, Mrs. White said, "My dear, don't think I don't know what you have had in mind. At first I was amused, then I really became interested, and if you want me as a member of the society, I'm ready to join."

They tell me I'm to be chairman of the membership committee—about the most important job I could have. Upon us largely depends the outreach of our society. We must make every woman in our church feel that to join a society having a million and a half members and with a purpose of building a world Christian community, is an honor: and we must make her feel she is *wanted*. We aren't going to give up until we are one of those 100-per-cent societies—every woman member of the church a member of the society.

ELOISE A. WOOLEVER,
Executive Secretary, Woman's Section, Division of Education and Cultivation

PROGRAMS

I, with the Program Committee, would set some goals of Advance for the next four Program years; after the committee had studied the needs of the society. These goals for 1950 might include:

For the Program Committee

1. A careful reading of the foreword, "To the Local Program Committee" of *Christ Jesus Himself the Cornerstone—Program Materials—1949-50,** and at least the purposes of the twelve programs.
2. Adequate time for discussion of the twelve programs in general, in view of the present needs of the society.

For the Society

1. Every member of the society owning a copy of *Christ Jesus Himself the Cornerstone—1949-50 Worship Services.**
2. Improvement in the variety of ways of presenting programs.
3. Larger use of society members on programs.
4. A plan whereby the program topics of the year may be kept vividly before all members.
5. Provision for discussion at every meeting.
6. At least one meeting during the year when members of societies of different denominations come together for a program of common interest.

JUANITA BROWN,
Editor of Literature

THE WORK OF THE TREASURER

I should re-read the October, 1948, issue of THE METHODIST WOMAN — the "Advance" issue. When I had absorbed again the whole program of Advance and realized afresh what that program means for the furthering of the building of a Christian world community, I should be ready to go before my society and urge increased giving, to meet the fourth goal of the Advance Program. Thus you will be able to interpret to your members that the Woman's Division was constrained to undertake this greatly enlarged program. It could do no less. I should try to bring home to each member that it is only through individuals that the program can come to fruition. Total giving of a society in a local church comes from the sum of the individual giving, just as giving for the Woman's Division comes from the sum of the giving of the 104 conference Woman's Societies of Christian Service.

HENRIETTA GIBSON,
Treasurer, Woman's Division of Christian Service

CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

1. I would study very carefully the pages in this issue of THE METHODIST WOMAN, "Advance—All Action Is Local." With that, and my letter from the *Officers' Letter File,** I would call my committee and begin to plan the work for summer and fall.

2. I would write The American Association for the United Nations, 45 East 65th Street, New York 22, N. Y., and send a $2 membership fee. The materials received regularly from that source plus radio, newspapers, and other current publications, would keep me up-to-date on the United Nations. I would follow suggestions and make plans for observance of United Nations Day on October 24.

3. I would study the suggestions in each issue of *The Information and Action Bulletin* and discuss same with my committee. The July-August METHODIST WOMAN

will have some helpful suggestions for action. See the article entitled "Advance — A Continuing Program."

4. I would read the June issue of World Outlook which carries a story and picture section on "Housing and Related Problems in San Antonio." Note carefully their plan for "local" action."

Thelma Stevens,
Executive Secretary, Christian Social Relations and Local Church Activities

Missionary Education

I would work toward making the June meeting outstanding. The June program offers valuable material for an understanding of Africa's place in the total life of the world. Many of the members will have read Alan Paton's recent excellent novel, *Cry the Beloved Country,* and will be even more interested than before in Africa. The final program of the year—built around work in the sovereign independent republic of Burma—should be carefully planned and publicized.

If my society had not completed the four approved studies for 1948-49, I would explore the possibility of having one during the summer even though only a small number participated.

I would rejoice with the secretaries of Youth and Children's Work that their departments are being emphasized in the conference schools and district seminars and find a place for them to share their information and enthusiasm with the society after their return.

I would avail myself of every opportunity to understand and more effectively present the four approved studies and programs for 1949-50.

Elizabeth Stinson,
Secretary of Missionary Education

Spiritual Life

I would:

1. Plan to spend daily time in personal prayer for my local women, remembering that the Advance Program must be undergirded by spiritual values. I would pray especially for the use of the yet undiscovered talents of new members.

2. Try to show that prayer groups are an important form of constructive service for the Advance of Christ's Kingdom, and arrange for these at times and places which would put them within reach of all the women.

3. Increase the Fellowship of Intercession with the aim of including every woman of my church.

4. Encourage constantly the reading of *Newness of Life.**

5. Become familiar with every item of literature of the Spiritual Life Department, and share each in the most effective way.

6. Maintain contact with the larger fellowship through replying to correspondence from my district secretary and sending her my reports.

Mrs. Edwin B. White,
Chairman, Standing Committee on Spiritual Life

Publications

It is not necessary to tell readers of The Methodist Woman the relationship between the magazines —World Outlook and The Methodist Woman. But it may be that this paper will fall into the hands of a new reader, one of the members who has joined the Woman's Society of Christian Service in the Advance year. So we will repeat.

World Outlook tells the story of the need of the mission world at home and abroad. The Methodist Woman tells women what they can do about it, and how they can do it. Thus, the papers are two parts of a whole and a member of the Woman's Society can hardly know her responsibilities and opportunities as well as the scope of fellowship without the papers.

A goal has been set for the Advance. That is: one third more subscriptions to the two magazines by all Woman's Societies of Christian Service than any now have. When the goal is reached, the society, by writing to Literature Headquarters, will receive a certificate of achievement.

A third more in subscriptions is not a large gain. Some societies are urging new members to subscribe as they sign their membership cards. Some are using the papers in their meetings. One district secretary of Spiritual Life urges her prayer groups to choose for prayers of intercession missionaries whose letters appear in the papers. Many circles use articles in their circle programs.

But women are urged to read the magazines in these years—not only to learn of the work and responsibility of the organizations concerned. There is something greater than that. There is a widening of horizons and a deepened concern for the peoples of the earth that is the stuff of which a new world is made.

Dorothy McConnell,
Editor, World Outlook

Bettie S. Brittingham,
Editor, The Methodist Woman

The Committee on Missionary Personnel in the Local Church

You are the persons who will have the greatest influence in helping a thousand young women see the opportunities for service with the church and assist them with procedures for finding a place where they can best utilize their specific talents. May we make the following suggestions:

1. Become familiar with Missionary Personnel literature.

Christian Careers Calling Youth
Get Ready for a Real Job
(Order from the Department of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.)

Invitation to Decision
Wouldn't You Like to Go series
(Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.)

Methodist Service Projects
(Order from 121 17th Avenue, South, Nashville, Tennessee.)

2. Know your college students.

(a) Furnish them with material on Christian Vocations. (b) Be sure that the outstanding students are acquainted with

(*Continued on page 13*)

A True Spirit of Service

By MRS. C. C. LONG

It was a meeting of the Committee on Christian Literature for Women and Children in Mission Fields. One speaker after another brought a thrilling story of great vistas of information and new life, which were unfolding through the printed page.

Miss Margaret Brown, of the Christian Literature Society of China, said, "Even with inflation and the high cost of paper, in a six-months' period we published twenty-six new books and one hundred and two reprints, and we maintained our subscription list for *Happy Childhood* and *Woman's Messenger.*"

Daniel Lee, of China, wrote of *Christian Youth Magazine,* "You will be interested to know that since last January our circulation has more than doubled. We started the year with about 2,800 subscribers, but by the end of November we have passed the 8,000 mark. Who does it? Our subscribers! Almost every letter comes to us from a subscriber saying that a friend has shared a copy of the magazine and immediately that person found help and Christian information."

I was tremendously challenged by the eagerness of people everywhere for more reading material and their loyalty to Christian literature.

We are so greatly blessed in our great society and through our Woman's Division of Christian Service in the splendid materials available. Today the Woman's Division maintains a Literature Headquarters at 420 Plum Street, Cincinnati 2, Ohio, where the circulation department of THE METHODIST WOMAN is located. The many fine pieces of literature published by the Woman's Division and by the Missionary Education Movement, in which latter category fall the two approved studies on "Japan" and "Co-operation for a Christian Nation," are available at headquarters. Also now available, and bearing the imprint of the Woman's Division, are the new Spiritual Life study book, *Women of Scripture,* and the Christian Social Relations study, *We the Peoples of the Ecumenical Church.*

The *Program Material* and the *Worship Services* for society study are a must for every society. The program and worship is correlated month by month and one study complements the other. Throughout the year, it is the earnest effort of the editor and her committee to present each month in program and worship a phase of the vital work of our organization. Therefore, it is imperative that societies use the program materials to be well informed and fruitful in their year's work. Each member of the program committee should have a copy of the program book and each society member, a copy of the worship book. Should each member secure a copy of the worship, directed prayer prior to the meeting and preparation might well undergird the total program with strength and power.

Do you wish to speak on the work of the Woman's Division? Do you seek information on the over-all work? Order the *Ninth Annual Report* and *The Golden Cord.* Study of these publications is a sure and ready help in the making of a speaker, for one of the primary requisites of good speaking is to be thoroughly conversant with the subject material.

Orders at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices, 150 Fifth Avenue, New York 11, N. Y., or 83 McAllister Street, San Francisco 2, California, are filled the day received unless they arrive on a week end. A small staff is maintained in our Cincinnati office on Saturdays to care for orders demanding immediate attention.

It is our earnest aim and desire to serve our women across the church to the very best of our ability.

We are dependent upon our secretaries of Literature and Publications, for their consecration and effort undergirds the reading and study program of each local woman in a local society, as it relates itself to the information regarding our work.

Recently a district secretary wrote: "I love the women's work of my church. As an officer I want to do the very best I can in my office. I contact every woman personally by visit, telephone, or letter, and we become friends through personal concern in His work. These are simple rules or methods of my own, and in the years I have been in the work, I have found it paid 100 per cent in gratifying results."

Personal, prayerful perseverance pays dividends.

New Year's Resolutions

(*Continued from page 12*)

the needs of the Board of Missions as listed in *Methodist Service Projects.*

3. Suggest a public presentation in the church pointing up the claims of the church on the lives of its young people. This can be done by a sermon, drama, forum on vocations, visual aids such as "Beyond Our Own," "Go South," "For All People," "Operation J-3."

4. Make a survey of the professional women in the church who meet the qualifications for missionary and deaconess work who can make immediate application for service. Have them write to us for details. This is your richest source of supply for the Advance. The need is now and it is urgent.

KATHRYNE BIERI,
ALICE MURDOCK,
Secretaries of Missionary Personnel

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

In Memoriam

Miss Maude Fail, who was graduated from Scarritt Bible and Training School when it was in Kansas City, Missouri, was appointed to serve at the Wesley House, Mobile, Alabama, in 1915. From Mobile, she went to the Wesley House at Meridian, Mississippi. Following several fields of service, including the Rebecca Sparks Inn, Waco, Texas, Miss Fail returned to the Wesley House at Meridian in 1940. She retired from active deaconess service in 1947 because of ill health and made her home with her sister, Miss Claudia Fail, of Gulfport, Mississippi. Maude Fail died on February 26, 1949.

Miss Mae Smith, retired deaconess, died on February 23, 1949, at Sibley Memorial Hospital, Washington, D. C., following a lingering illness. In 1921, Miss Smith was appointed superintendent of the Deaconess Home in Washington and served in this capacity until she retired in 1943. During this period she also served in the same city as parish deaconess at Union Methodist Church, where she leaves many loving friends. Before going to Washington Miss Smith worked for three years with the soldiers and sailors at Portsmouth, New Hampshire, and did settlement work in Sioux City, Iowa, for nine years. She was graduated from the Kansas City National Training School, Kansas City, Missouri, in 1909. Miss Smith made her home with her sister, Mrs. Bertha R. Harris, of Schaller, Iowa.

Field Worker for National College

President Lewis B. Carpenter has announced the appointment of Miss Kathryn Newcomb, graduate of the class of 1949, as field worker for the National College for Christian Workers, Kansas City, Missouri.

Miss Newcomb was parish visitor for the First Methodist Church, Collingswood, New Jersey, for four years and since that time has had practical experience in summer youth programs, weekday church school, and local Kansas City churches. While a student in college she has made contacts for the school in Kansas, Missouri, Nebraska, New Jersey, and Ohio.

—Mrs. M. M. Cammack

Achievements at Allen

Allen High School for Negro girls at Asheville, North Carolina, is justly proud of the awards its pupils have recently received. They participated in the State Dramatic Festival at Raleigh, when, under the direction of the sponsor of their dramatic club, Mrs. Izora Bagley, they presented the play, "The Mother Who Went Away." Although twenty-two plays were presented in two days, and the one from Allen was given late at night the second day, our girls from Asheville were one of the four groups to receive honorable mention. Especially thrilled were they to hear the announcement that one of the Allen girls received the award for being the best actress of all the plays. This was the first time that Allen or even western North Carolina had been represented in the State Dramatic Festival.

In athletics, also, Allen High School has received signal awards. The basketball team brought home a trophy from the western North Carolina tournament at Lenoir. This was the second one received during the year, for Allen also won the district tournament in Asheville. Beyond the athletic achievements, however, which give justifiable pride, is the significant fact that when the girls had to stay overnight, many homes said they would take Allen girls or none.

—Muriel Day

Home News Flashes

Mississippi Rural Center

Another dream of Methodist women became a reality on February 28, when the Mississippi Rural Center was dedicated in Lampton, Mississippi. Bishop Marvin Franklin, of Jackson, Mississippi, gave the dedicatory address, and Bishop Robert Brooks, of New Orleans, dedicated the buildings before more than one thousand interested persons. Bishop Franklin very adequately expressed the purpose of the center in saying it should "give every child and youth the best possible chance to satisfy his deep heart hunger and become a complete personality."

The center contains a combination gymnasium and auditorium, dressing rooms, showers, clinic, nurse's room, office, stage, library, two clubrooms, kitchen, and other facilities to house various types of activities. Also a part of the project is the five-room cottage which is a modern rural home for the directors of the center, Mr. and Mrs. Isaac Pittman. Near the cottage an artesian well has been drilled to serve the cottage, the center, and any residents of the Lampton community who wish it.

Through the leadership of the center's staff, activities will grow out of the needs of the people and probably will follow the lines of education, recreation, health, and religion. A nurse employed by the state health department will give two days a week for clinics and health education. A station wagon which is part of the equipment, will make it possible for the staff to serve a large area. Close co-operation with schools, churches, and other agencies is anticipated in a program of Christian community building. —Marjorie Minkler

Wesley Community House, Fort Worth, Texas

A Youth Worker Speaks—The work at Wesley Community House Houston, Texas, is hard, but it is the most challenging field in which I have worked—the needs are so great and the people so responsive. The following facts make me deeply conscious of the challenge. Th

Houston Housing Authorities state that 90 per cent of the Latin-American people live in substandard houses. The T. B. League tells us that 60 per cent of the deaths from T. B. in Houston are Latin-American people and this is quite high, since only one per cent of the total population of Houston is Latin American. The crime and delinquency rates are high. Much marijuana and liquor are sold and used here. The infant mortality is higher in this section than in other sections of the city. We serve two census tracts, and according to the last census there are 18,600 people in this area. There is a Roman Catholic church, a Penticostal church, and Wesley Community House trying to bring spiritual help to all of these people. The Protestant influence is reaching less than 500 of this population of 18,600. The Mexican Methodist church is in another Mexican community of Houston.

I am the girls' and young people's group worker. We have excellent volunteers. The church people as a whole are becoming more and more aware of the needs in this community, and are responding in a most helpful way. I have seen much character growth in individuals and in groups during the few months I've been here. It just does my heart good to see my Brownie Scouts and Girl Scouts taking responsibility and leadership. Last fall they didn't know how to work and play together.

Much of my time is spent in council and committee meetings, where we can come to a better understanding of each other and work out plans together. During some of these meetings I try to get the youth to want to plan activities which would be a worth-while experience to them.

The young people had a party for their parents and as the group stood around the tea table, I saw the sincerity of a soul as a youth asked me to lead in prayer. As the group left, one of the mothers said to me, "That was a nice prayer. Thank you."

There is a gang of six boys who have gotten into trouble four times within one week at Wesley House. The Crime Prevention Bureau is working with these boys. We now have a greater opportunity to help them, for they are all but camping on our doorsteps. They, along with other teen-agers, asked to join the Teen-agers' Club, but the enrollment was already filled. I had planned to start a Mothers' Club. The mothers are not going to get into jail, but the boys will if they are not helped soon.

I have registered twenty-two boys and girls to organize a new teen-agers' group. Even though they may get into trouble, they are really seeking something better. During the month that we have been meeting, attitudes and appearances have been changed. There is a feeling of belonging, a feeling that "someone cares." Two weeks ago when I installed the new officers, two of whom were from the former gang (I don't like the word "gang," but it is expressive), tears came to my eyes as I realized how hungry they are for a better way of life.

At times I become almost frightened when I realize what a great responsibility is mine as I work with these youth. I feel that they are the hope of their community, since it is so hard to reach the parents in this field. So many of the youth stop school very early in order to work or to get married, without any knowledge of the Christian home. In most of the homes the family life is not conducive to wholesome and happy living.

Next year I hope to have only the Youth Department, so that I may devote my entire time to the teen-agers and the young people. The field is truly white unto the harvest. I am thankful for the privilege and opportunity of serving in this great work. As we work, play, and worship together, we are learning better how to live together with the spirit of love for our Heavenly Father and for each other.

—Mabel K. Harrell

Summer Vacations

Are you wondering where you will spend your vacation? If you are a deaconess or a missionary, we are sure we have the answer to your problem.

The Woman's Division is responsible for the direction of two vacation rest homes in Chautauqua each summer. These homes are open during July and August. They offer a real chance for relaxation in simple though comfortable surroundings, with congenial fellow guests.

Fenton Home is for deaconesses only, and there is no charge to them for lodging.

Address Mrs. Emmeline McEwen, Box 47, Chautauqua, New York, for reservations.

Chautauqua Missionary Cottage receives a wider group of workers. Deaconnesses, missionaries, and other church workers find it a restful vacation home in a beautiful location overlooking Lake Chautauqua. Deaconesses and missionaries are given special rates. If there are any rooms not taken by our workers, other interested church people may be admitted at regular rates.

Address all inquiries to Mrs. Estella S. Howard, 4952 Sunset Boulevard, Los Angeles, California.

—Miriam V. Ristine

Gift to Seward Sanatorium

"Through the efforts of Dr. Henry C. Harris, of the Veterans' Administration in Juneau, the Kiwanis Club of that city sent the Seward Sanatorium a generous check for the purchase of a slide projector. A local merchant gave us a special price which enables us to purchase the projector and have $10 left. We have written the Kiwanis Club to know whether they would like us to use this for a screen. Our most sincere thanks to the Kiwanis Club and Dr. Harris, as well as to the Seward merchant. Anyone having 35 mm slides which might be shown is urged to get in touch with Miss Alice Hussey."

—From the "San-Chat" official newspaper of Seward Sanitarium, Seward, Alaska.

Recent Arrivals From:

China: Misses Margaret Rue, 4815 Warrington Avenue, Philadelphia 43, Pennsylvania; Edith Fredericks, care of Ranck, 1624 Van Ness Terrace, Union, New Jersey; Dr. Lois Witham, 150 Fifth Avenue, New York 11, N. Y.

India: Misses Laura Austin, 215 Third Street, Woodburn, Oregon; Ada Marie Kennard, Encinitas, California.

Peru: Miss Geraldine Farr, care of Charles Farr, Cities Service Oil Company, Bartlesville, Oklahoma.

Recent Sailings for:

India: Misses Ruth Cox, Mary Boyde, Florence Wright (new), Eloise Butler (new), Alexa McCain (new).

Philippines: Misses Ruth Atkins, Dorothy Edwards.

Latin America: Miss Layona Glenn, retired and now 82 years of age, has returned to Brazil for a visit with old friends. She was a pioneer missionary of the Woman's Missionary Council.

Latin America

Miss Mary Helen Clark and Miss Monta McFadin, of Colegio Isabela Hendrix, Belo Horizonte, Brazil, were invited to teach in the summer school held under the University of Education of the State of Minas Geraes. The lectures on guidance given by Miss McFadin will be published by the government as a textbook for teachers.

With the beginning of its seventieth year in March, 1949, Crandon Institute, Montevideo, Uruguay, opens its Junior College Department on an experimental basis. Courses are offered in the humanities, sociology, communications skills, psychology, and Christian philosophy of living.

Miss Ella Velasquez, graduate of Lima High School, Lima, Peru, will receive her B.A. from Ohio Wesleyan University in June and plans to return to Lima High as a teacher.

Miss Helen Baker, of Sioux Falls, South Dakota, who went to Bolivia in June, 1948, has transferred to the Woman's Division and has been appointed principal of Colegio Americano, Rosario, Argentina.

Two important interdenominational conferences will be held in South America this summer: The Conference on Curriculum in Montevideo, July 4-15, and the Inter-American Evangelical Conference in Buenos Aires, July 18-30. Miss Elizabeth Lee and Dr. A. W. Wasson have been appointed to represent the Methodist Board of Missions.

Foreign News Flashes

A public health nurse is urgently needed for work in connection with the Churchwell Dispensario Infantil and community in Mayari-Preston, Cuba. The salary for such a new missionary is being raised by the Virginia Conference Woman's Society. Is there a young Methodist nurse who will volunteer for this challenging pioneer job? Write to Miss Kathryn Bieri, 150 Fifth Avenue, New York 11, N. Y.

Japan

Miss Alice Southern, of Hirosaki, writes: "As I sat at my desk, a young teacher came to talk to me and show me a *Life* magazine. This teacher has seemed disturbed lately, and I had wanted a chance to talk with her, but there had been none. We began to look at some of the pictures and she started asking questions. Then we forgot the magazine as we talked of Christ and his redeeming power; as we talked of listening to the still, small voice; as we caught a glimpse of him whom we adore. I saw the light of faith and hope gleam anew in Saito-sensei's eyes and I saw her, as it were, reach out and grasp anew the vision glorious. From *Life* we suddenly passed to thoughts of 'life abundant.' Yes, God works in mysterious ways his wonders to perform."

Korea

Frances Rogers, of Kaesong, writes: "During the first week of this year we beheld one of the most magnificent views that ever met our eyes. A heavy snow blanketed the countryside and the mountains resembled the beautiful Swiss Alps. At times during the day shadows of the higher mountains reflected on the lower ones. The study in light and dark exemplifies the present state of things here. Christianity is the Light; even though we are conscious of the shadows that hang so heavily over us now, we feel that the penetrating rays will soon break through. We take courage and receive new inspiration from seeds that have been sown in the past and from the ground that is being prepared at the present. Progress is slow and you can realize the reason when you recall the years of oppression, followed by three years of occupation during which time the country was divided. The tension is great and is felt by all. You can feel nothing but compassion and sympathy for these people who are trying to learn to stand alone in a democracy which is so foreign to their previous ways of thinking.'

We are now receiving enthusiastic letters from the K-3's who went to Korea for a three-year term of service. Adrah Dent writes: "The need in Korea is astounding. As a newcomer to the mission field everything to me is astounding, but to see the Korean people who have good positions wearing the poorest kind of clothing, and the children with not enough clothes to keep them warm, is heart-breaking. At some of the refugee camps near Songdo (just two miles from the 38th parallel), some of the families are living in caves; the children have nothing to wear but shoes, and

Correction

In the February issue of THE METHODIST WOMAN, on page 22 in the column "Recently Sailed For," the name Miss Elizabeth Clarkem should be *Miss Elizabeth Clarke.*

so their mothers carry most of them wrapped in their aprons, or on their backs. The food situation is serious. Often one of the relief packages will contain food. The other day one of them came in rather damaged. Some salt poured out on the floor. At home we simply would have swept it up and thrown it out, but the Korean workers here said that salt was too precious; they would scrape it up, boil it down, and use the salt water for their food. And we take things like salt so much for granted! The Korean people, for the most part, eat only two meals a day—one about ten o'clock in the morning and the other about three in the afternoon."

Africa

From every conference in Africa there come pleas for more personnel and also stressing the tremendous rise in prices. The following quotation from Miss Sarah King, of Southern Rhodesia, expresses the longing in the hearts and minds of many Christian workers: "Hundreds of boys and girls in Rhodesia are out of school this year because of lack of staff. Even from our own district we have to refuse pupils who have gone as far as they can in village schools. Standard VI grades are being closed in other missions because there is no one to teach them. Opportunity has been pounding at our doors for years, but we cannot answer. Unless the Protestant churches of America wake up to the need and send personnel and funds, the Africa Advance Movement will end in retreat."

The missionaries in Central Congo live many miles from a railroad or a town. Vacation facilities are far removed. The Woman's Division, therefore, allocated a modest sum to build a vacation cottage for the missionaries on a small lake near by. When it was finished, the missionaries had a service of dedication, a part of which was the following: "We dedicate this home to rest and leisure, to thought and laughter, to fellowship and growth in the beautiful, the high, and the holy. We dedicate it to joy and comradeship, to courage and patience, to courtesy and mutual understanding, to loyalty and high fellowship; and we dedicate ourselves to do our part in building the kind of world that ought to be."

China

A missionary from West China writes: "Here in Szechuan all continues peaceful as ever. We shall meet today with women representing the various churches of the city to prepare for a union meeting on the first Friday of Lent, March 4, observing the World Day of Prayer. The Chinese translation of the program has come. We feel proud that the program was prepared by Chinese women, and that it is being used around the world on that day. How it intrigues one's imagination to try to picture the groups in the many countries who will be using the material on that day, with a fresh consciousness of the truth of the theme, 'The Lord Is Thy Keeper; the Lord Is Thy Shade Upon Thy Right Hand.'"

Another writes from the same area: "In regard to the Christian Home Work, we find one active young husband-wife fellowship on the campus. . . . . The college has an excellent Mothers' Club of faculty women. These groups make their influence felt in helping students to think through their relationship problems and build ideals for future homes. One woman was pointed out among this group as the mother of five and the others said, 'She and her husband help each other and demonstrate Christian living in every way.' An area meeting of leaders of Home Work from five provinces is planned for Chungking in the late spring. The university Home Economics Department will offer a summer course for present teachers which should help them to do their job better and encourage others to do likewise."

The following statement from a letter from one of our missionaries answers the question that many Woman's Society of Christian Service groups are asking about continuing support for the work in China during these troubled times: "After having spent much time, effort, and money in building material things suitable to work again, we were distressed beyond measure at the thought of having to leave just as we were getting down to real work. The first reaction of our co-workers was a desire that we all leave during these days when civil war is drawing closer and closer to us with the almost inevitable change in ideology at hand. They gave two reasons for this advice: they could not bear to see us suffer, as we might during the days ahead, and they themselves might suffer less without us. These reasons could not be answered except by withdrawal for a time. So with great reluctance we discussed among ourselves and with them the best plan to carry this out. As time has gone on and news has come from other places adjusting to a new order, the work of the church has gone forward without too much interruption. There have been periods of being shut off from the outside world and some curtailment of work, but on the whole the great purpose of our lives has gone forward. So some of us have come to feel that this is not the time to withdraw . . . . but rather it is a time to press forward wherever we can for as long as possible. God grant that that may be until this great nation comes to know and understand the teachings of our Master."

India

Miss Mabel Sheldon writes from Buxar: "The number of young women wanting to attend our Brides' School is increasing, and young literate boys (not mission workers) are wanting their wives taught for a shorter period but long enough that they may know the Christian religion and become established in it. This is a crying need in our villages. As the number of literate Christian women increases, the number of strong Christian homes in the villages will increase.

"Word has come of the death of the United Provinces Governor, Mrs. Sarojini Naidu. Thousands of people passed by her bier as she lay in state at Government house. She was a wonderful woman and everyone is sorry that she was taken.

Spiritual Life Cultivation

By MRS. EDWIN B. WHITE

THROUGHOUT the entire Woman's Society of Christian Service there seems to be a new awareness on the part of the members of the need for spiritual insight and growth. This increased interest in spiritual matters places great responsibility on the secretaries of Spiritual Life and their committees. Every available method to help deepen and enrich the prayer life of the women must be explored and used to the fullest. The officer's leaflet suggests many ways through which the devotional life can be cultivated, and the *Handbook* is a basic guide in the promotion of the work. These and other related materials should be carefully studied by every Spiritual Life secretary. A thorough understanding of the wonderful responsibilities and opportunities inherent in this office should cause us to seek anew His grace and power, and send us forth with renewed vigor to our particular task.

One of the major responsibilities of the committee in the local church is to see that Spiritual Life materials reach the individual member. So many of our women need comfort, inspiration, and guidance. Each local Spiritual Life secretary should order enough of the leaflets and cards* to place in the hands of every member. Some of these are free and none are expensive.

The following are some of the goals toward which we must steadily be moving during the next few months:

1. An active Spiritual Life committee in every society and Wesleyan Service Guild.

2. Every member of the society and Guild observing a daily quiet time. (Urge use of Prayer Cards and the *Prayer Calendar.)**

3. Every Methodist woman studying, giving, building, and praying for a world Christian community (second goal in the Advance, where we have special responsibility).

4. Every member of the society and Guild enrolled in the Fellowship of Intercession,* praying daily for the Advance Program of the Woman's Division and for the Quadrennial Program—"For Christ and His Church."

5. A prayer group or groups in every society (see *Handbook* for suggestions).

6. Seek to undergird program of the society and Wesleyan Service Guild with a strong emphasis on Stewardship, stressing the need for the stewardship of time, talents, prayer, and possessions, making large use of the Stewardship Commitment Card. Endeavor to enroll every woman in this fellowship (see *Handbook* for ways of promoting).

7. Co-operate in every effort to encourage family worship in every Methodist home. Stress the use of *The Upper Room* and other daily devotional books.

Each secretary of Spiritual Life should constantly be looking for new ways to enrich the Spiritual Life program. As plans for the Advance develop, she should keep in close touch with all areas of the work, so that in her stategic position as a member of the Program Committee she can do her full share in planning all programs and studies.

The summer schools will soon be under way. The jurisdiction secretaries of Spiritual Life, as members of the Summer School Committee, have helped to plan and promote the study program, and will cooperate in planning the conference schools of missions. It is most important that every conference secretary of Spiritual Life be in attendance at her jurisdiction school, in order that she may be prepared for the conference school and institutes where district secretaries will come for guidance in presenting the Bible study course to their own local societies. The study for 1949-50 is *Women of Scripture,** by Arthur Bruce Moss. It is the earnest hope of your committee that this book will be used in the societies as a *study,* not solely as a part of the circle or society worship in the monthly meetings.

There are two significant events on our calendar for the month of October: the Week of Prayer and Self-Denial and World Communion Sunday. The Spiritual Life Committee should co-operate with the pastor and the Board of Evangelism in an effort to make World Communion Sunday truly "a fellowship in memory of our Lord."

October 25-31 are the dates for the Week of Prayer and Self-Denial. To promote it successfully, advance preparation is imperative. The materials will be ready during the summer and one free packet will be sent to each society. The Program Committee should study these materials carefully and begin cultivation many weeks ahead of the occasion. The secretary of Spiritual Life, as a member of that committee, is responsible for the "Quiet Day" service. In many places this day is the only group observance during the week, and the program must be planned very prayerfully if the full significance of the objectives is to be realized. An offering envelope and prayer card should be given to each member as far in advance as possible so that every woman in the society can be praying intelligently for the institutions and causes to which the offering will go. The entire week should be one of prayer and self-denial, even though the membership cannot come together each day. Many ways will suggest themselves to the Spiritual Life secretary and the committee as to how this may be accomplished.

The Spiritual Life secretary is one of the key women in the Program of Advance. If the total effort is not undergirded by a spiritual dynamic, any advance will be of short duration. These crucial days demand the deepest and best that is within us. If we listen intently we shall hear a voice saying, "The Master is come and calleth for thee."

*** Available at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and distributing offices:**

Prayer Calendar—25 cents
Prayer at Midday—1 cent each; 12 for 10 cents; 100 for 75 cents
Spiritual Life Work Kit—25 cents
Spiritual Life Packet—50 cents
Fellowship of Intercession Card—free for postage
Stewardship Ceremonial—5 cents each; 12 for 35 cents
Understanding My Bible—5 cents; 6 for 25 cents
New Spiritual Life Handbook—15 cents
Prayer card—Board of Evangelism, 1908 Grand Avenue, Nashville, Tennessee

"Who Would Valiant Be—"

A personal message of victory over loss

By MAUDE WHITE HARDIE

MANY WORDS of strength and beauty have blessed and lightened these past months. But none has come so frequently unbidden to mind as the opening lines of John Bunyan's hymn:

"He who would valiant be 'gainst
all disaster,
Let him in constancy follow the
Master."

There are blocks of city streets where I have said just that, over and over, as I walked; there have been the unpredictable moments of sudden awareness, usually prompted by something small in itself, when these few words have had their steadying effect. For those who need them, I hope they may serve in the same way, together with this brief personal witness to an experience known in one degree or another, by us all.

Looking back over the past months I am sure that every experience brings with it an enrichment of life, and that bereavement is no exception. God has put us into a world of unceasing growth, physical and spiritual; and this process is not deterred, whatever happens, so long as our course is according to his plan. He who intertwined our little human lives one with another, rooting them in himself and putting eternity in our hearts, works through our sorrow as through our joy. It seems natural, then, that this first testimony should be concerning him.

God is able. He is abundantly able. We cannot reason it out, but into a life where loss has taken place, his peace and sufficiency come flooding like tides, and we can only say with the blind man healed by Jesus, "This thing I *know*." The peace which passes understanding is literally that; and it carries conviction that life cannot cave in when God is its foundation. We cannot see how, when the dearest thing in life, humanly speaking, has gone from us, we can hear his voice saying, "Behold! I make all things new."

Yet the fact remains that it is so. In a new way, he shortens our horizon; and we who have felt the urge for long-distance planning surprisedly find ourselves saying, "One step enough for me." Not that we close our eyes to the future, but we leave it in his hands; content to find it quite different from the direction we had thought to be traveling, but with a new light and meaning of its own.

The second testimony is concerning people. There is nothing that brings us into such understanding as a common experience. We see through new eyes, opened by our own loss, the heroism in what had heretofore seemed unrelated, even alien, lives around us. We are bowed in humility at the recognition of our former blindness, while glorying in a new sense of kinship. There is no one now who is not kin to us, *no one*, in all the world. This heart-warming sense of deepened sensitivity seems almost physical, like the new green shoots at the end of every twig of the evergreen tree, experiencing spring.

We are not all helped by the same procedures. These practical suggestions may miss the mark for many, but they are part of a simple personal philosophy and I set them down without elaboration for what they may be worth to someone else.

1. If your life previously has been ordered according to your best judgment and what you have believed to be God's leading, go on as nearly as possible as before. Many things will have to be changed; but except where that is so, do not hastily discard them.

2. On the other hand, do not continue a former pattern for the sake of tradition and association, when it no longer serves a purpose in one way or another. Face facts and make decisions without shrinking, even where it means a break with the past.

3. Out-giving personalities, not withdrawn ones, are those "that will valient be." Accept every opportunity for worth-while service which comes to you, as from God: not in the sense of keeping busy as an escape, but with a commitment of extra time resulting from changed circumstances, as a stewardship for him, and a living memorial to the one remembered. And when the dark moments come, keep on working.

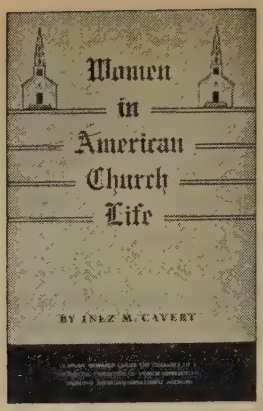
4. Let your tangible memorials be something to help the living. We believe that those who have gone ahead are now seeing values through spiritual eyes. The more we can see this way, too, the more nearly we enter into oneness with them.

5. And remember, you are never alone. Yours is fellowship with the living Christ. Those words of prophetic insight recognized that none could be a Saviour unless he himself was "a man of sorrows and acquainted with grief." Paul's ascending emphasis was on "the power of his resurrection *and the fellowship of his sufferings*." If we "with constancy follow the Master" valiant living will find a transformation into a fellowship of deep and holy joy.

The Literature Committee of the Woman's Division requested that a series of articles on *Victorious Living* be prepared for THE METHODIST WOMAN. The first of these, "Victory Over Self," by Mrs. J. D. Bragg, appeared in the April, 1949, issue. The above article, the second in the series, was written at the request of the Editor. Mrs. Hardie's husband died during the past year.

Status of Women

By MRS. L. M. AWTREY



WOMEN continue to carry on a wide variety of services and activities in the local church. Large numbers are engaged in the promotion of the missionary program in all its relations to social issues and world order problems. Many serve as teachers in the church school and as Communion stewards. They prepare dinners and furnish the sanctuaries and parsonages.

The Division Committee on the Status of Women recommended the study, *Women in American Church Life** (fifty cents). This study, which now appears in booklet form, was made by Miss Inez M. Cavert for the Federal Council of Churches in co-operation with other agencies. In this study Miss Cavert asks these questions: "Have all the women of the church been reached, or only certain groups? Is there an effort to attract the unchurched women of the community? Are the women using their abilities to the fullest in their church work? How do church people feel about this question of the place of women in the life and work of the church?" She goes on to say, "Such questions cannot be answered about any given community or local church without an intimate knowledge of them."

To acquire this knowledge each society should have a secretary and a committee on the Status of Women. If the society has circles, it is good to have the committee composed of a member from each circle and the secretary. The duties of the committee are outlined in *A Guide** (fifteen cents), and in the Status of Women Handbook* (fifteen cents). We must stress these duties, and be alerted to the great opportunity that is ours to know the abilities of all the women in the church, especially the employed women, and seek ways of winning their interests and service for the church.

In the Four-Point Program of Advance, there are several places where the secretary of Status of Women can help. One of her activities has been the survey of members in an endeavor to find their abilities and help them use their talents in the church. In carrying out this project, she has the opportunity of finding new members, which is Goal I of the Advance Program. Goal III calls for "one thousand new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world." As a member of the committee on Missionary Personnel, you should help secure these workers.

The secretary of Staus of Women is now a member of the Program Committee of the Woman's Society. This is a very important committee as the growth of the society is largely dependent upon the persons who take seriously the task of planning and carrying out the programs.

Reports are necessary. They give the statistics, information, and inspiration for the work of this committee at every level. Beginning this year, there is a quarterly report on the Status of Women in the *Record and Report Book** (fifty cents).

Again, I refer to the study, *Women in American Church Life*.* I am suggesting that from that book you use the following questions in summer-school conferences, seminars, and programs:

"Questions for Study and Action"

"1. What are the attitudes in your church about the place of women in the church? Compare your findings with groups in other churches making a similar study.

"2. What reasons are given for the place that women occupy in your church—general—biblical—theological? As you consider these three questions compare your own findings with those of the study reported in this booklet.

"3. . . . . Survey the work done by women as volunteers in local denominational organizations.

"4. What types of activities do your organizations stress? What other types of work may be needed? What groups are comparatively neglected in your program—newcomers—young women—industrial workers—business and professional women—the aged?

"5. In what kinds of tasks do men and women work together in your church—and in the churches of the community? What tasks do they do separately? Why?

"6. At what points has your relationship with the Council of Church Women affected both the kind of tasks undertaken by the women of your church and their effectiveness?

"7. . . . . What facts do you need to know about the women employed by your local church and your denomination?

"8. How can you help to implement this whole study—through interdenominational and denominational survey groups, discussion and action groups, project committees?"

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

ADDITIONAL SCHOOL INFORMATION

(From Elizabeth Stinson)

Florida **(Central) — Boylan-Haven School, Jacksonville, Florida. . . . . August 22-28 Dean: Mrs. E. M. Hurley, 431 West Ashley Street, Jacksonville, Florida.**

***North Mississippi*—Lake Stephens, Mississippi. August 22-26 Secretary of Missionary Education: Mrs. W. R. McCormack, Corinth, Mississippi.**

Supply Work

By MRS. E. PAUL TODD

One of the most gracious ways for a member of the Woman's Society of *Christian Service* to exemplify the latter part of the title is through the department of Supply Work. We remember, especially if we were fortunate enough to have lived in a small community, the times when illness or tragedy came to the home of a friend or neighbor. One of the first things that was done was to take a kettle of soup, a cake, or a jar of jelly to that family. It was done just because we wanted to *do something* to express sympathy or concern without any thought of pay, credit, or reciprocation. Supply Work is just that—the homely, friendly "kettle of soup" which, in many cases, proved to be an actual necessity rather than just a friendly gesture. The term "Supply Work" is the "work-a-day" title for this "glory work" of our Woman's Society of Christian Service.

More definitely, just what is Supply Work? Perhaps the best way to define it is to tell what it does or can do. The "second mile" or the "over and above the pledge" Supply Work comes after the "first mile" or the pledge of the local society has been met. It is then that Supply Work goes into action and becomes a glorious opportunity.

Supply Work helps to take care of many emergencies through having funds (cash for Supply Work) available for immediate use. Through Supply Work, clothing, household goods, food, recreational, clinical, and club work equipment are provided. Sometimes the regular budgets of institutions at home and overseas cannot be extended to cover replacements in furnishings and equipment and, at times, even necessary food and clothing. For such emergencies, Supply Work is needed.

Who should be secretaries of Supply Work? Only those who have a sincere desire to help others through "second mile" giving! Only those who are willing to inform themselves about the opportunities and will endeavor to interest others in the purpose of our institutions and the needs of many of the workers! Only those who will follow through with the collecting of supplies (or cash for Supply Work) and packing and shipping them! Only those who will check with the local treasurers to be sure that the amounts reported are correct! Only those who will report, *on time*, **all** the Supply Work done for institutions and workers under the Woman's Division of Christian Service by all the different groups, including Wesleyan Service Guilds, Youth and Children's Groups. (Note the report time in the *Record and Report Book*.* After June 1, we shall be in step again for the regular quarterly reports.)

The local Supply Work secretary should seek every opportunity to present or have presented bits of interesting information, history, or human interest stories about the institutions which are needing special help.

The minimum requirement for each local society will be some Supply Work (either cash for Supply Work or material supplies) for Home institutions and for Foreign institutions during each year.

District and conference secretaries will send to the local societies the lists of special things that are needed by the different institutions or workers. You will want to take care of your requests as soon as possible. Then, if you want to do more, it may be done and reported. Remember that the askings which are sent to you are not given to anyone else and that if you fail, the institution or worker may be neglected. This method of dividing the askings is made in order that all of our family will receive a share.

It will be noted that the askings were quite large this time, but they were compiled to cover a period of seventeen months. Not all of it has to be done at one time.

Please note that the *value* of all boxes and *all* cash for Supply Work, which are sent to institutions or workers under the Woman's Division of Christian Service in the Home or Foreign fields, should be reported as Supply Work. This is true whether or not the institution or worker is on the particular list assigned to your conference, district, or local society. When in doubt about reporting for Supply Work, ask the question, "Is the institution or worker under the Woman's Division of Christian Service?" Do *not* ask the question, "Was this on our list of supplies asked?" The extra giving will not take the place of the items or amounts requested—but may be done in addition to them.

It was a joy for many societies to help with materials, food, and cash for Supply Work our young people who went to Japan and Korea for three years (our J-3's and our K-3's, we call them with affection). Now, the call has come for I-3's (India) and again we shall have an opportunity to help in a special way. Of course, this over and above giving is reported as Supply Work. (Do not confuse this supply giving with the cash for the salaries of these young people or the one-hundred-dollar outfit allowance.)

How does Supply Work fit into the program of Advance? No percentages nor special amounts of increase have been set, for that does not paint a true picture of second-mile giving. We want to provide *all that we can* through our love gifts in order that His light may shine more brightly in some of the

dark corners of the world. In this way we shall Advance with the total program.

The mechanics of Supply Work does not change very much, but we, as members, do change in our attitudes, in our diligence, in our enthusiasms. Supply Work presents golden opportunities of service which carry their own blessings. If you will look at a dollar you will see that it has wings and stars on it. It can go where you can never go. There is romance and glamor in Christian giving when we use those wings.

Someone has said, "If God is your partner, make all your plans big."

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices. 50 cents.

SHELBYVILLE, ILLINOIS, ADVANCE IN SUPPLY WORK

WHAT would you think if you were driving down the street of your home town some lovely July evening and heard the strains of "Joy to the World," "O Little Town of Bethlehem," "Hark! The Herald Angels Sing," and "Silent Night" floating out over the summer breeze. And then in the gathering twilight you followed the music and just around the corner you saw Christmas trees and lights and folks beginning to gather on a lovely lawn. You would rub your eyes or pinch yourself to make sure you were not dreaming. Well, the folks of Shelbyville, Illinois, have had this experience and they have discovered that it is not a dream, though in a sense it is the result of a dream. Some years ago a member of the Woman's Society of Christian Service read the suggested idea in the calendar and thought it would be worth trying. It worked—and has been a growing event in the Woman's Society of Christian Service of the First Methodist Church of Shelbyville, Illinois, ever since.

What is it all about? Of course, the enduring idea of Christmas is to help others, and this July Christmas party idea gives an opportunity of carrying the "sharing" idea out of the month of December, so commercialized, over into other months of the year. That is worth while, for so often we associate Christmas with December, confine it to that month, and then proceed to forget the Christmas spirit the remainder of the year.

The committee in charge of these regular July Christmas parties of the Shelbyville Woman's Society mails invitations to all members, enclosing a Christmas stocking, asking them to place their offering in the stocking and bring it to the party. There the stockings are collected in the regular offering which is a part of the program.

Each year the party is given at a home having a lawn. The complete program centers around the Christmas story and spirit. The offering is kept in a separate fund and during the year is used for Supply Work. The members find it to be a more satisfactory way of raising this fund than during the Christmas rush, and this annual July Christmas party has become an established date in the calendar of the Shelbyville Woman's Society of Christian Service.

—MRS. CHARLES BRYANT,
President

National Seminar of 1949

The National Seminar program for 1949 is built around *the theme:* "The Local Church Woman Building a World Christian Community."

Time: **July 22-August 3, 1949.**

Place: **The National College for Christian Workers, Kansas City, Missouri.**

Cost: **Room and Board, $34.00, plus your own travel and incidentals.**

***Who Can Come? Local, District, Conference,* and *Jurisdiction* leaders. Maximum to be accommodated, 125. Each jurisdiction has been invited to recommend twenty leaders by May 15. If the total number to be accommodated has not been reached by that date, additional applications may be made direct to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y. If you are a *local, district, conference,* or *jurisdiction* leader, and would like further information and an application blank, write or wire for same. All applications should be in the office of the Department by June 15.**

The Seminar is being jointly planned and sponsored by the Secretaries of Missionary Education and Spiritual Life, and the Department of Christian Social Relations and Local Church Activities.

U and "The United Nations"

OF COURSE, if you check your program book, the theme will read "The United Nations," but personally I think the "U" does something to us all!

Then, too, July in some areas is *blank* as far as a program meeting goes! Not where U live, I hope! U may have a great deal of fun (I use the word advisedly), and accomplish every one of the four items suggested under "Purpose" in *Program Materials*,* page 153.

Want a good attendance indoors or out? Want to touch every one of the four Advance goals *even in July?* Want to emphasize not only the U.N. but the World Federation of Methodist Women? Want to have a colorful setting for a garden party, tea party, or a festival of nations? Any date in the month of *July* is perfect for such.

How about combining several local groups or using one of your evenings at summer school for this topic? Here's how—

1. Assign each woman the name of one of the countries. Ask her to bring as many in her "delegation" to the "General Assembly" as possible.

2. Use flags of the nations and posters of the U.N. (Obtain from United Nations Department of Public Information, Lake Success, New York.)

3. When "delegates" arrive give each a slip which assigns her to the "Security Council," "International Court of Justice," or one of the "Special Agencies." (World Health Organization should be very good, "staffed" with women in nurses' uniforms.)

4. Have the countries set up for roll call by continents (example—secretary to call the roll for "Europe," "Asia," etc.). The "delegate"

who has brought the largest "delegation" ought to be rewarded with at least an applause!

5. On the chairs of the "International Court," choir robes might be placed for the "dignitaries" to wear during the "Session."

For most interesting and helpful information, refer to your worship and program books. Your program approach may take the "Question and Discussion" form in *Program Material*,* page 162, or you may wish to use one of the films suggested. If you have used the booklet *We, the Peoples*,* you will know what a valuable asset it is. Then, too, the beautifully illustrated book, *You and The United Nations*,[1] by Lois Fisher (price, $1.00) is super for a clear picture of the U.N. You will delight in the cartoons: "Which is You" and "You can wake up in France and go to bed the next night in South Africa."

This Is Summertime!

One way to get acquainted with our world is to play and sing. Get out your *Fun and Festival** books *from China, India, etc.* (35 cents each). Choose some of the games, some of the sketches, and have a wonderful time of fun and fellowship. Have as many folks as possible wearing costumes of different countries; be sure they are authentic. (May be rented from our Costume Bureau, 740 Rush Street, Chicago 11, Illinois.)

(1) Divide your group into countries for competition. (2) Have material ready so that each "country" may teach a game, song, or stunt to the other folks. (3) Have someone play different folk songs and have a guessing contest to see to which country these folk songs belong. (4) Pin the name of some world-famous person on the back of each woman, and allow five minutes for the group to mingle and have each woman try to guess who she is. This may be done by having the women ask questions about "themselves." For folk songs, ask your Youth Fellowship for the songbook they use at summer conference. It may be *Sing It Again** or a book of that type. There are dozens of catchy folk tunes such as "I Think of My Darling When the Sun Goes Down"—South Africa, etc.

Another Summer Suggestion

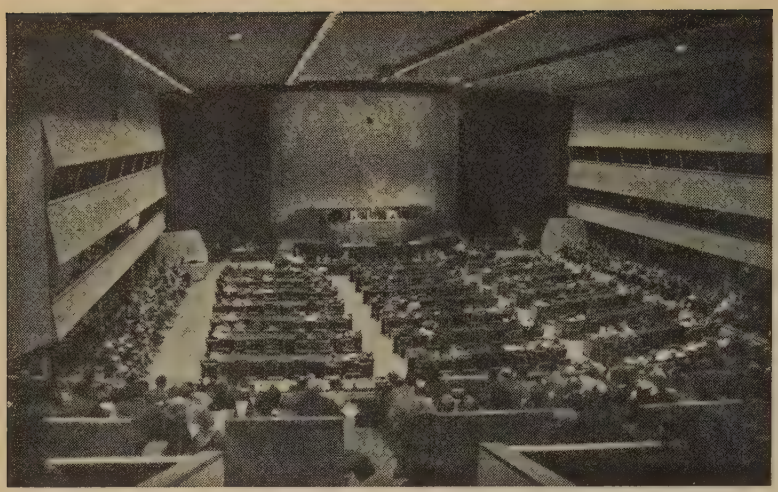
At North Central Jurisdiction School of Missions, Mrs. Myron Henry worked out a clever "mixer" whereby many of us got acquainted. She used long mimeograph paper, on which the following setup was arranged (space does not permit listing all thirty-seven items, but here is the idea):

LET'S GET ACQUAINTED

Find Someone Who	Name	Home Town
Plays the piano		
Is a district officer		
Has a six-foot son		
Has a bald-headed husband		
Sings in the choir		
Wears a size eight shoe		
Is wearing a bracelet		
Is a C.S.R and L.C.A. secretary		
Likes to knit		

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

[1] Obtain from The Methodist Publishing House serving your territory.



Opening session United Nations, Flushing Meadows, New York

Each woman was handed a sheet of paper and a pencil and was given twenty minutes in which to see how many names she could get. What fun!

CLOSING. Refreshments may be typical fruit juices of certain countries in the U.N. A variety of choices is both clever and interesting.

SPECIAL! Be sure you plan for action (see *Program Material,** page 162). Hope you are going to summer school. Send me anything you have done as a local or district group that has improved your program meetings.

Remember U are the U.N.! Remember God and U are a host!

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

NEWS FLASH

A bequest of $70,500 to the city of Nome, Alaska, has been awarded to the new hospital by the trustees of the MacDougall Estate as a most outstanding piece of welfare work in its benefit to the city. The proviso that the name of Mr. MacDougall be included in the name of the new building has been accepted by the Woman's Division. The name "Maynard" is also a memorial name—Mrs. Horace Maynard having given the first contribution toward the hospital in Nome. The hospital will hereafter be known as the Maynard-MacDougall Hospital.

Programs 1949-50

"Christ Jesus Himself the Cornerstone"

Sept. **Our Faith**

Nov. **Why Home Mission Schools?**

Oct. **A Winsome Call—Pakistan**

Dec. **Christmas in Our Schools Around the World**

Jan. **The Whole of Love is . . . . My Answer**

Feb. **The World Must Learn to Read**

Mar. **Christian Advance in Japan**

April **Youth—Our Partners in Kingdom Building**

May **Christianizing Our Homes**

June **Pledge Service—I Can Give More**

July **Never Again Such Insecurity —a Story of Israel**

Aug. **Christian Students From Many Lands**

"Advance . . . . All Action Is Local"

By THELMA STEVENS, *Executive Secretary*

IN THE *quadrennial Advance for the Department of Christian Social Relations and Local Church Activities five specific goals were suggested for the local society and Guild.* The first goal calls for "A working committee on Christian Social Relations and Local Church Activities in every local Woman's Society and Wesleyan Service Guild."[1]

Do You Have a Working Committee in Your Local Society or Guild?

The very first question on your report blank calls for an answer to this question, and your next report will be due June 1, and every three months thereafter! New secretaries may want to look on pages 16-17 of the handbook to see the sample report found there.

Your committee may be large or small, depending on the size of your organization. Some large societies have found it helpful to have one or more *representatives from each circle* on the committee. You will also want to add other special members to your committee. For example, your *secretary of Children's Work* should be on the committee with the special responsibility of assisting in co-ordinating the emphases on family life with plans for same stemming from the board of education. At times when the committee is giving special attention to *volunteer* service of church women or to employment problems related to women and the family, the *secretary of the Status of Women* should be co-opted. *A representative of the local Wesleyan Service Guild* should be a member of the committee of the Woman's Society to insure co-operative planning by the two groups in the local church.

[1] Watch for suggestions related to the other four goals in later issues of THE METHODIST WOMAN.

GOALS FOR ADVANCE

Within the Local Society and Guild

1. A Working Committee on Christian Social Relations and Local Church Activities in every local Woman's Society and Wesleyan Service Guild.

2. At least one new or continuing community activity or social action emphasis each quarter, in every local Woman's Society and Guild, related to any phase of the "Advance" in Christian Social Relations and Local Church Activities. This plan should include the opportunity to present some crucial living issue regularly at general and circle meetings.

3. Every local secretary attending *each year* an officer's training day, district or conference meeting, and other institutes or conferences, for special training in methods of promoting the "Advance" in Christian Social Relations and Local Church Activities.

4. At least one social action institute in every district this quadrennium, related to the "Advance," working toward an annual church-wide social action institute in each district.

5. Every local Woman's Society and Wesleyan Service Guild using the observance of such *special days* as United Nations Day, World Community Day, Race Relations Sunday, World Temperance Sunday, or National Family Week, as a means for measuring advance in human relations.

Subcommittees may be set up within the regular committee, with regular clearance of plans through the full committee. After such clearance the local secretary of Christian Social Relations and Local Church Activities, who is chairman of the full committee, will bring recommendations and reports to the society as a whole. Reports and plans for action may then be channeled to circles for further implementation. Subcommittees vary with each local society. Some have no subcommittees. Others create such subcommittees as will best meet the local needs. For example, the following three types meet the needs of many churches: (1) *Fellowship and Visitation Committee,* (2) *Legislation and Social Action Committee,* and (3) *A Church Housekeeping Committee.*

When Does Your Committee Meet?

The *full committee* on Christian Social Relations and Local Church Activities should have a *regular* time for meeting, *monthly,* if possible. This is more urgent if you do not have subcommittees meeting frequently. Some societies, however, have regular meetings every two months when the *Information and Action Bulletin* is received. The study of this bulletin is one major item on the agenda. Plans are made to carry out any pertinent suggestions in the bulletin. Reports of plans from subcommittees are heard, discussed, and recommendations made to be brought to the society.

How Do You Use Your Committee's Budget?

The budget in every local society consists of "amounts to be sent to the district or conference treasurer and the *amounts to be expended locally.*" In the "amounts to be expended locally" are (1) those funds used for purposes of cultivation by the local society and (2) funds for local church and community activities.

Your committee on Christian Social Relations and Local Church Activities will have some relationship to the use of both types of funds. In the fund for local *cultivation* there will usually be an amount allocated to various lines of

responsibility for special promotional purposes.

For example, in the area of Christian Social Relations and Local Church Activities your committee may use its allocated cultivation budget for such important things as (1) the subscription to publications or the purchase of special materials to be studied and used by the committee or the society as a whole, (2) mimeographing, posters, charts, bulletins, and cards to newcomers or shut-ins, (3) membership in agencies that will give help on matters related to the program of Christian Social Relations and Local Church Activities. Such agencies may be local or national. See listing on pages 55-56 of the handbook as suggestive types of agencies from which selection can be made.

When there is no regular provision in the general cultivation budget of the society for sending local officers to institutes or district or conference meeting, the adding of such an item should be considered. It is specially important for Christian Social Relations and Local Church Activities secretaries to have access to social action institutes, conferences, and district meetings where leadership training is available.

In the item, "funds for local church and community activities," the committee on Christian Social Relations and Local Church Activities may also find responsibility. The by-law stating the function of the local committee on Christian Social Relations and Local Church Activities states that the "Committee shall meet regularly and study the special needs of the church and community." When such needs involve the expenditure of money, the committee brings the matter to the *Finance Committee* for consideration when budgets are recommended. *Remember that the Finance Committee makes recommendations concerning all budget matters and has the responsibility for planning ways of securing same.*

Do You Have a Regular Training Program for Your Committee on Christian Social Relations and Local Church Activities?

You will want to secure your handbook on Christian Social Relations and Local Church Activities and see the suggestions on pages 18-23 specially, as well as make a thorough study of the entire handbook.

If you want further help in setting up such a training program, contact your district or conference secretary of Christian Social Relations and Local Church Activities and ask for guidance, or write the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

Note especially the *minimum essentials in tools for leaders* listed here, if your secretary and committee is to function fully: From Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and distributing offices:

1. The Handbook of Christian Social Relations and Local Church Activities; price, 15 cents.
2. Duties and Plans, free.
3. Activities for 1949 (or whatever the calendar year may be), free.
4. Quadrennial Advance leaflet, "Human Rights—Our World Mission," free.
5. The Officers' Letter File; price, 35 cents.
6. *Information and Action Bulletin* (Bimonthly, and mailed by the district secretary of Christian Social Relations and Local Church Activities to each local secretary).
7. THE METHODIST WOMAN and WORLD OUTLOOK.

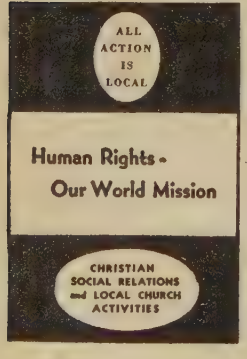
What Contacts Do You Have With Your District Secretary of Christian Social Relations and Local Church Activities?

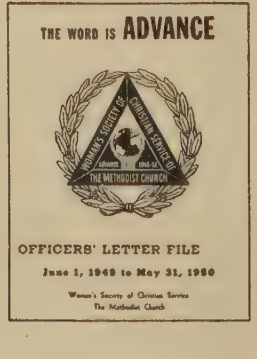
1. You should receive written communications from her regularly. (*Does she have your present address?* Do you write her at frequent intervals?)

2. She should send your *Information and Action Bulletin* to you every two months. (In some conferences the bulletin is channeled from the conference secretary of Christian Social Relations and Local Church Activities.)

3. You should see that she is invited to visit your society once a year, if possible, and make plans for her to work with your committee on Christian Social Relations and Local Church Activities while she is there. Get acquainted with her at your district and subdistrict or zone meetings.

4. Your reports go to her on September 1, December 1, March 1, and June 1. Make your reports portray what you actually are doing. Write a detailed letter and send it along, giving the story of your most interesting activity or program during the quarter.




THE WORD IS ADVANCE
OFFICERS' LETTER FILE
June 1, 1949 to May 31, 1950
Woman's Society of Christian Service
The Methodist Church

By MRS. ELOISE A. WOOLEVER, *Executive Secretary, Woman's Section, Division of Education and Cultivation*

Divide and Advance

"DIVIDE and conquer" has been a military maxim. *Divide and advance* might be as true a maxim in the realm of the Woman's Society of Christian Service.

Sometimes this situation arises—A Wesleyan Service Guild has been formed of young women all "gainfully employed." Then some of the girls marry and the business girls become wives and mothers. Still they stay on in the Wesleyan Service Guild because of the friendships formed through the years. What shall be done? The following is the way in which one church solved this problem:

"In September, 1948, when it was decided that the gainfully employed women and the mother-homemakers who composed the membership of the Wesleyan Service Guild in our church should be divided into two groups, there was much fear among the local leaders. The Guild members felt that they definitely needed the few homemakers who found it more convenient to attend the evening meetings. At the same time the homemakers were reluctant to withdraw from the Guild.

"The ten mothers, however, formed a Young Mothers' Circle of the Woman's Society of Christian Service, to meet one evening a month. Before the October meeting five other mothers were contacted and joined the circle. In November, December, and January more mothers who were anxious to get into the work of the church came streaming into this circle. In February, just five months after the first meeting, there were thirty-four members. There are still more young mothers who are very anxious to meet with this group and who will join as soon as young babies can be left in the fathers' care.

"There are fifty-seven children in the thirty-four homes represented in this evening circle. They range in age from infants to high-school age. In every home but three there are preschool children. In these three the children are in the first grades of school."

One of the young-mother members writes:

"In contacting mothers who might be interested in the Woman's Society of Christian Service we found seven wives of veterans who are in college, four wives of college professors, wives of federal employees, store and factory managers. There are three nurses who have babies and several members who taught school or held other responsible positions before marriage. In this way, our circle is bringing together women with many interests.

"Getting these mothers interested in the Woman's Society of Christian Service has brought two couples into full church membership with others planning to join soon. Several have come into the fellowship or guidance of the church while they are here.

"The Spiritual Life chairman secures the *Upper Room* for the members of this circle. *The Christian Home* is circulated among the members and THE METHODIST WOMAN and WORLD OUTLOOK are in several homes.

"The members take their turn in placing flowers in the church, preparing the Communion service, helping in the church nursery, and serving the church suppers. Although many of them had never taken part in a program they are taking this "in their stride" and are having excellent worship services and programs.

"In June, we probably will have to divide into two circles. We would like very much to stay together but there will be too many members for one circle. By dividing, however, more leaders will be trained to carry on the challenging program of the Woman's Society of Christian Service."

While this has been going on in the young mothers' group the Guild finds that it also has been strengthened because it can appeal to other employed women as a business and professional group. It, too, is growing and is benefiting from what seemed at first a "major operation" which might have fatal results. "Divide and advance" has proved a true maxim.

From the Mailbag

"Reaching our Goal for this new Quadrennium will call for—
"*Headwork* to make our Woman's Society program the best possible.
"*Heartwork* to nurture fellowship, understanding and a desire to serve.
"*Handwork* to make meeting places attractive, and
"*Legwork* to take personal invitations to prospective members."

MRS. G. P. HELGESON,
Promotion Secretary,
North Central Jurisdiction.

"I have been impressed with the very fine-looking young women who are being cultivated for membership. Some circles are seeking to organize a sister circle. Some groups are cultivating the shut-ins; and these special groupings are being employed to gain 'all the women of the church.'"

"In the First Methodist Church, Texarkana, Arkansas, one member of the Woman's Society of Christian Service has secured thirty-two Wesleyan Service Guild members. The society honored her with a life membership."

"At Mangum, Oklahoma, all except four of the members of the Wesleyan Service Guild were life members. These four were so brand new they hadn't yet sent in their memberships. They passed out certificates like napkins at a party!"

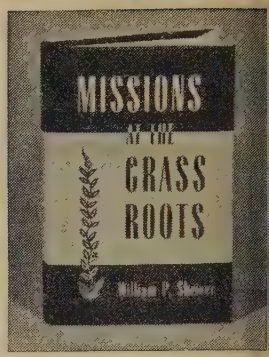
MRS. W. B. LANDRUM, *Field Worker.*

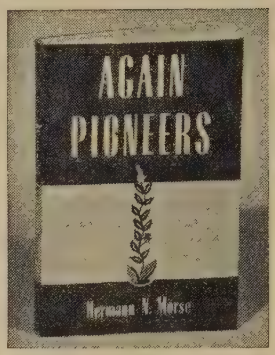
"We
Strive
Constantly to
Serve"

From an Epiphany Day Program of a local society, Elmira, New York.

Approved Studies, 1949-50

(COMPILED BY THE EDITOR)





I. THEME: "Co-operation for a Christian Nation."

TEXTBOOKS:

*Missions at the Grass Roots,** by William P. Shriver. Written for all local church groups who want to do something about the mission of the churches in their communities. Price, $1.00.

*Again Pioneers,** by Hermann N. Morse. A careful presentation of the principles and processes of home missions. A companion volume to *Missions at the Grass Roots*. Price, 60 cents.

*A Guide on Co-operation for a Christian Nation for Leaders of Adult Groups**, by Earl Zeigler. Price, 35 cents.

II. THEME: "Japan."

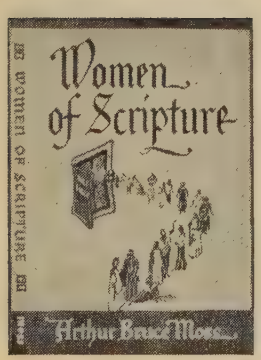
*Japan Begins Again,** by William Kerr. Traces the historical development of the psychological, religious, and economic patterns that led Japan to national crisis. Shows how the outreach of Christianity is playing a significant role in the rehabilitation of the land. Price, $1.00.

*Songs From the Land of Dawn,** by Toyohiko Kagawa and other Japanese poets. Price, $1.50.

*The Seven Stars,** by Toru Matsumoto. Life story of seven Japanese students. Price, $1.00.

*Which Way Japan?** by Floyd Shacklock. Brief introduction to the study of Japan. Discusses historical background and present conditions. Price, 60 cents.

*Guide for Leaders of Adult Groups,** by Katharine Johnson. Price, 35 cents.



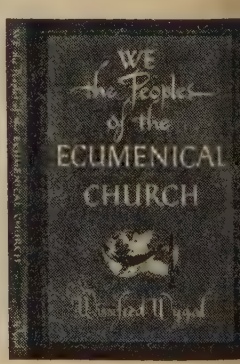
III. THEME: *We the Peoples of the Ecumencial Church.*

TEXTBOOK: *We the Peoples of the Ecumencial Church,** by Winnifred Wygal. Price, 60 cents.

Guide to the study,* by Winnifred Wygal. Price, 15 cents.

IV. THEME: *Women of Scripture,** by Arthur Bruce Moss. Price, 60 cents.

Guide to the study, by Mrs. Lester Rumble. 15 cents.



* Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

By ELIZABETH STINSON, *Secretary*

Here's How First Methodist Church, Houston, Texas, Did It

By LILLA MILLS[1]

INTO a Woman's Society where most people said that a real study class could not be made interesting and vital came a new secretary of Missionary Education and Service. The following account is the story of the way this new secretary, Mrs. L. J. Kirk, and the study leaders in fourteen circles planned and conducted the study, "America's Geographical Frontiers." It is given with the hope that other groups who face similar situations may try such a class.

When the group met to make plans for the class they also made plans for the many women in the society who they knew would not attend the class. It was as necessary to reach these women with information through the circles as it was to reach those who would attend the class. It was decided that the class would meet each Friday morning during the last two weeks in October and the first two weeks in November; and that the circle programs in October and November would be on the various frontiers: Alaska, Hawaii, Puerto Rico, etc.

The following committees were set up by the study leaders:

Committee on Publicity. This was a committee that did not sleep! They were responsible for write-ups in the church paper, the "Circle Chatter," posters, tickets, and for seeing that between 60 and 65 books were in the hands of class members. This was done in advance in order that the members might come into the first session of the study with some knowledge of and background for the study.

The *Worship Committee* was composed of the Spiritual Life leaders in the various circles. They took care of the classroom arrangements and worship centers, as well as being responsible for the worship in each of the four sessions of the study.

The *Fellowship Committee* made the large class feel at home and were responsible for the plane trip in the first session.

Each of the four sessions of the class was very different. The first session was advertised as an airplane trip to various frontiers. The door of the classroom was decorated as the entrance to a plane. The women were met at the door by the pilot and co-pilot. And soon the ninety-four women who came were taken on a *reel* trip to Hawaii, Alaska, etc. At one of the stops the person who was to introduce the study was taken aboard the plane.

After a consideration by the groups as to the purpose of the study and what they expected to get from it, the ladies were invited into a room where balls of coconut cake were served from a glistening white table by women in Alaskan dress; punch was served "in Hawaii" in a setting of beautiful flowers, palm trees, and Hawaiian music.

At the second session, the history of Hawaii, the growth of the church there, the institutions of the Woman's Division in Hawaii, the pros and cons of statehood for Hawaii, and the unmet needs were presented through discussion.

Alaska was the topic for study at the third session. A lady who had recently returned from Alaska answered the questions of the women about Alaska and its people. A letter, which had come from Mr. and Mrs. Green at Jesse Lee Home to the secretary of Missionary Education, furnished the information for a very dramatic presentation of a visit to Jesse Lee. The concern of the women for the people of Alaska and their needs was most evident at the close of this session.

The fourth session was a hearing before a committee of the United Nations. The cause of Puerto Rico, Panama, and the Virgin Islands was pleaded before the committee. Small flags of the "possessions" and a large flag of the United States made a very impressive setting for the hearing.

One hundred thirty-eight dollars and eighty-five cents was given by the class and the circles for the Susannah Wesley Home, Honolulu, as a result of the study. But such statements as the following show that the results were far greater than can be measured in a gift: "Never before have I caught a clear vision of what missions really mean—the personal touch, the unity, the grand opportunity which we have to tell the Good News in giving and sharing as individuals."

Yes, when the final count was made, this class had had 103 members, and 37 visitors. I think that never again will it be said that it can't be done. The society has seen what careful planning, hard work, and prayer can do for study in the Woman's Society of Christian Service.

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[1] Miss Lilla Mills, who formerly served as Secretary of Missionary Education for the Woman's Division, is now director of Christian Education of the First Methodist Church in Houston, Texas.

By the Standing Committee

ADVANCE

GREETINGS and gratitude to all who have helped to make possible this report of the two-year Expansion Program for the Guild. We know you will rejoice with us over this growth, will determine to continue promoting with even more skill and enthusiasm.

1946-1948		
MEMBERSHIP:	1948	93,702
	1946	68,213
		25,489

AN INCREASE OF OVER 1,000 NEW GUILD MEMBERS PER MONTH FOR 24 MONTHS.

UNITS:	1948	4,052
	1946	3,203
		849

AN INCREASE OF 35 UNITS PER MONTH—AN AVERAGE OF MORE THAN 1 NEW GUILD EVERY DAY FOR TWO YEARS!

GIVING:	1948	$309,351.84
	1946	235,878.95
		$ 73,472.89

OR $12,889.66 PER MONTH FOR 2 YEARS, AN AVERAGE MONTHLY INCREASE OF $3,061.37!

We are encouraged by word from local Guilds in various parts of the country that they are enthusiastically responding to the request that they participate fully in the Advance Program: reaching out for new members, organizing for study, disseminating information about the need for missionaries of many and varied types, and increasing giving for missions by at least one third.

What is your Guild doing? Will you not analyze your local situation and determine that your Guild shall be among the first to attain the four goals in the Advance Program?

Committee chairmen of the various lines of work of the Standing Committee give suggestions for your guidance. If you have additional suggestions or questions, do not hesitate to write to these chairmen. We all welcome news of your efforts and successes as we advance together.

ADA MEAD (Mrs. Chas. W.), *Chairman*
5122 Davenport Avenue,
Omaha 3, Nebraska

Program Committee

Out of the thinking and planning of the program committee of the Standing Committee, which is composed of the vice-chairman and the chairmen of Spiritual Life, Missionary Education and Service, and Christian Social Relations and Local Church Activities, the following suggestions, approved by the Standing Committee, are given:

1. That the Woman's Division program and worship booklets be the basis of all programs in the Guild.

2. That THE METHODIST WOMAN and WORLD OUTLOOK be used more extensively in program building, particularly the page of Program Suggestions by Mrs. H. W. Bland Detwiler in each issue of THE METHODIST WOMAN.

3. That the Guild hymn be used in all meetings. The choir of the National College for Christian Workers has recorded the hymn, and on the reverse side is "Lift Thine Eyes," by Mendelssohn and the Benediction, "The Lord Bless You and Keep You," by Dr. Peter Christian Lutkin. The record may be obtained *only* at the National College for Christian Workers, 15th Street and Van Brunt Boulevard, Kansas City 1, Missouri. Send $1.00, which includes record and postage.

4. That each local Guild program committee endeavor to function more adequately.

ROXA DISMUKES (Mrs. Geo.),
Vice-Chairman,
Canehill, Arkansas.

Enrichment of Spiritual Life

The worship services in the Woman's Division booklet need always to be vitalized and personalized by the leader. The services have been very carefully prepared, but unless they are individualized by the leader and copies of the ritual placed in the hands of each participant, the service may lack meaning and spiritual significance.

A leader should make the worship service a part of herself through study, meditation, and prayer. She should feel free to add to and alter the service so that it may be of value to each participant.

Spiritual growth of each member in each local unit is essential if the Guild is to advance as it should.

GLADYS WARDEN (Mrs. K. W.),
Chairman,
Enrichment of Spiritual Life,
2284 Evelyn, Memphis, Tennessee

Missionary Education and Service

This committee suggests that the regular program themes of the Woman's Society of Christian Service be followed by the Guilds as far as is possible, with such adaptations as are necessary. These are timely subjects about which Guild members need to be informed. The Guild shows its concern for World Brotherhood through the projects which it supports twelve months of the year. One project may well be presented at each Guild meeting.

As Guild members are attending jurisdiction or conference schools of missions or Guild weekends, they will become acquainted with the program themes and study books for the year 1949-50. Each unit should buy its materials early enough to allow adequate time for planning the month by month program.

(Miss) SYLVA SNEDAKER, *Chairman,*
Missionary Education and Service,
Box 496, Evanston, Illinois

Christian Social Relations and Local Church Activities

Guild members need to be reminded of their heritage in The Methodist Church, which is unique in its organization for gainfully employed women. They need also to realize their responsibility for all employed women, those in our great industrial areas, in the professions and in business, both within the church family and those who have had no church relationship.

Three suggestions are in the Guild program of Christian Social Relations and Local Church Activities this quadrennium:

1. That a survey be made in each local church and community to find new Guild members.

2. That each unit make a study of the United Nations—its structure, its function, its accomplishments, and its possibilities as *the* instrument for World Peace. This will come only if people are informed and make their voices heard at the United Nations and in our own Congress. The program material for July is on the United Nations.

3. That each local unit choose and promote a local Christian Social Relations project or projects.

(Miss) DOTHA S. VARKER, *Chairman,*
Christian Social Relations and
Local Church Activities,
Route 4, Yakima, Washington

Secretary of Student Work

By DOROTHY NYLAND, *Secretary*

"Now, Mrs. Jones, you take the secretary of Student Work as there *isn't anything to do!*" If you are one of those secretaries thus elected, *please* resign for there is *plenty to do* in Student Work!

Ask the Research Committee to find someone who likes to work and is vitally interested in young people.

First of all the secretary of Student Work will order from the Woman's Division Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, all the literature for the secretary of Student Work which includes: *Secretary of Student Work of the Woman's Society of Christian Service, Methodist Student Information Card, Handbook for Secretaries of Student Work* (15 cents).

Next she will call each family in the church (if necessary) to find out who the students are that are away from home in college and get their addresses. It is no small task to keep this list up to date. The list could be printed in the church bulletin giving addresses.

She will write a personal note to each one of the students saying she was elected secretary of Student Work of the Woman's Society of Christian Service and wants to know them better. Ask what year they are in school, what they are majoring in, and what they expect to do when they graduate. Send the church bulletin, ask about devotional literature, what they use, etc.

Find out if they read *motive*, Methodist student magazine, to help them keep up in the development of spiritual values while in college. It may be ordered from 810 Broadway, Nashville 2, Tennessee. Many Woman's Society groups order *motive* for students. It is cheaper in quantities of ten or more to be sent to same address.

You will ask the students about summer plans. Tell them to be sure to be at church the second Sunday in June for you have arranged with the pastor to have Methodist Student Day celebrated in the church and you want them there. Some of them may participate in the church program if the minister desires it. You will encourage them to make the best use of their summer. Some will be able to help in the vacation church school, others teach Sunday-school classes in the church.

You will have the information about Caravaning Work Camps, etc., to share with them for some should have this experience in training in Christian service.

We cannot expect students to decide on full-time Christian service without background of experience. An investment financially in helping them have these experiences will pay dividends one hundredfold in years to come. You must know these students individually in order to know the kind of experience to recommend.

Over and over we say, the real opportunity of the secretary of Student Work is to be a *friend* to students. When you think back in your own experience you know the people who have inspired you to greater service have been those friends with whom you could talk over your problems as they arose. Is no one in the church going to be concerned about those who are in college training for leadership? What kind of leadership will we have in the future?

Again we quote from Dr. John R. Mott, who has made as great a contribution to the church life of the world as anyone living. He decided as a young man to devote his life to *students* because he said, "The campus is the most strategic place, for in college you are preaching to the preachers, teaching the teachers, and governing the governors. As goes the campus, so goes the nation."

Before the student leaves in the fall for college you will write a personal note about each one, sending the blue Introduction Card with plenty of information on it, to the director of Student Work on the particular campus where the student is going. You will share with the director something of the home background of the student: are his parents interested in religion? does he need help in thinking through his religious convictions? does he have a special talent in music or art or something? You might suggest how he could help most in the student program. The directors are very anxious for this information but they want it *before* the student arrives. Send the cards in July and August because that gives the director time to contact the student before he comes to college and thus establish a relationship which is much more valuable than after he gets to the busy campus and is swept off his feet with activity.

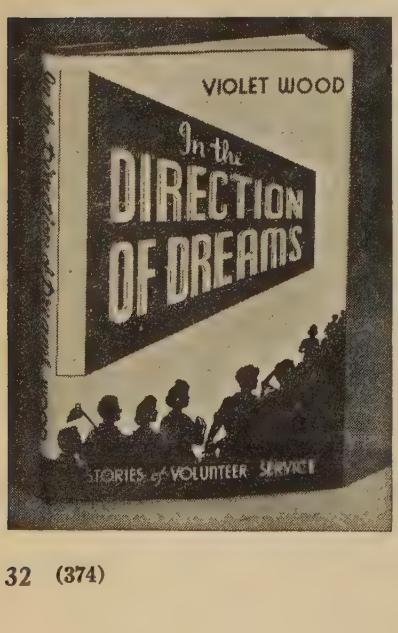
Once you have worked with students you will not want to do any thing else because the results are worth all the effort. What can take the place of the satisfaction that comes to one who has had a part in helping to shape a life dedicated to Christian service for others? The greatest joy will be yours. In a few years we shall be expecting the nominating committees of the Woman's Society of Christian Service to be besieged by those who want to work the hardest, saying, "Please appoint me as secretary of Student Work because I see the possibilities in this work and realize I could have no greater opportunity for service."

Missionary Materials for Youth 1949-50

By HELEN L. JOHNSON, *Secretary*

If you are the secretary of Youth Work and/or the adult adviser to the commission on missions and world friendship, or the counselor in the intermediate department, you are asking, "What are we going to study about this year in missions and world friendship?" A good question and the materials are extra-good, too. As an adult leader you will wish to share this information about materials with the youth chairman of the commission and others who have responsibility in planning for the program of the Methodist Youth Fellowship.

Developed around the themes "Japan" and "Co-operation for a Christian Nation" the study materials are particularly interesting and timely. The church-school periodicals planned for the MYF offer missionary units related to these emphases. They are listed in "Missionary Materials for Youth—1949-50."* Some groups will wish to spend time other than Sunday morning and Sunday evening (perhaps once a week for four to six weeks) to study these fields. Activities and projects are a part of well-planned mission study. Select and order all materials well in advance of your meetings. We suggest:



Japan *

For Intermediates

A New Look at Japan, by Margaret B. Cobb (paper, 75 cents). (This book will help junior highs to learn more about the Japanese people and their problems.)

For Seniors and Older Youth

The Seven Stars, by Toru Matsumoto (paper, $1.00). (An interesting narrative of Japanese life centered around the lives of seven Japanese boys from 1928 to 1947.)

Program Suggestions for Youth on Japan, by Gladys D. Brumbaugh (paper, 40 cents).

Which Way Japan? by Floyd Shacklock (paper, 60 cents). (A brief, readable introduction to Japan and her people.)

"Co-operation for a Christian Nation."*

For Intermediates

Tumbleweed Boy, by Eleanor Hull (paper, $1.00). (An appealing story of a fourteen-year-old, Colly Harper, who with his family drifted from one migrant camp to another.)

More About Migrants, by John D. Banks (paper, 40 cents). (A program guide based on *Tumbleweed Boy.*)

For Seniors and Older Youth

In the Direction of Dreams, by Violet Wood (paper, $1.00). (Eleven stories about Christian young people who have moved in the direction of their dreams through volunteer service.)

Program Suggestions for Youth on Co-operation for a Christian Nation, by Erma Ferrari (paper, 40 cents).

An elective unit *Youth and Missions*[1] (price, 35 cents) will be an imperative for youth and leaders who have any responsibility for missionary education in the MYF.

Girls meeting in World Friendship Groups to become better acquainted with the work of the Woman's Division of Christian Service will use the programs entitled *You and Your World.** These programs and worship services while related to the Woman's Society are developed in line with the study of "Japan" and "Co-operation for a Christian Nation." The man emphasis is on vocations on the mission field both at home and abroad. (Watch back cover for later announcement.)

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

[1] Available from The Methodist Publishing House serving your territory.

Missionary Materials for Children, 1949-50

By RUBY VAN HOOSER, *Secretary of Children's Work*

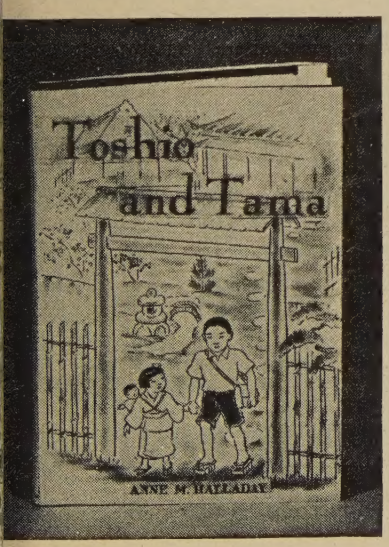
JAPAN with its 75,000,000 people is today facing tremendous changes in every aspect of the nation's life and thought. In the midst of grave need, the country is open to the message of the Christian gospel as it has never been before. With Japan as one of the missionary emphases for the coming year, children in The Methodist Church will have an opportunity to learn about the ways in which their church is at work ministering to the people, and building again the fellowship of believers in Christ that unites them to the world-wide family of Christians.

Another important emphasis to which boys and girls will give their attention during the current year relates to the activities that the church is carrying on among *Migrants* in the United States.

The missionary materials for children, in 1949-50, are planned, therefore, around these two emphases. The materials include the following units:

FOR PRIMARY CHILDREN

Primary Group Graded Lessons, January, 1950.[1] This unit is entitled "Christian Home Life in Japan."



It will help primary children become acquainted with children in Japan, and learn of family activities in home and at church. The unit will also help children discover that through their offerings they are sharing in Christian work among the Japenese people. The pupils' material will be found in *The Primary Class*[1] and the teacher's notes in *Child Guidance in Christian Living.*[1]

FOR USE IN ADDITIONAL SESSIONS

*Living and Learning in Japan,** by Clara Cockerille. This ten-session unit will help primary children to know some of the ways the church is serving boys and girls in Japan. Price, 50 cents.

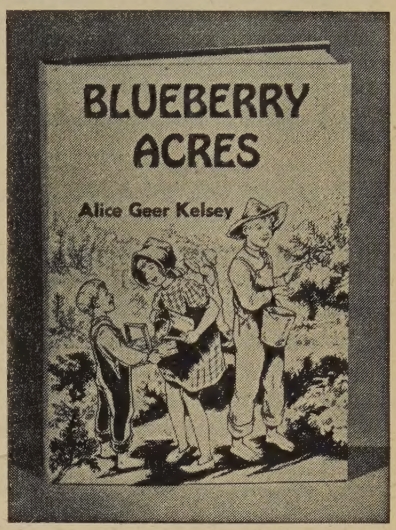
If desired, this unit on *Migrants* may be used instead: *Sandy and Mr. Jalopy,** by Edith J. Agnew. Paper $1.00. *A Primary Teacher's Guide on Migrants,** by Mabel Neidermeyer McCaw, to be used with *Sandy and Mr. Jalopy.* Paper, 35 cents.

FOR JUNIOR CHILDREN

Junior Group Graded Lessons, January, 1950.[1] The title of this unit is "The Christian Church at Work in Japan." It will introduce junior boys and girls to the outreach of the work of the church in Japan, in which Methodism has an important part. It will provide opportunities for juniors to have some share in the activities of the growing Christian fellowship among Japanese people. The pupils' material will appear in the *Junior Quarterly,*[1] and the teacher's notes in *Child Guidance in Christian Living.*[1]

FOR USE IN ADDITIONAL SESSIONS

1. *Christian Workers in Japan,** by Lola Hazelwood. This unit of ten sessions will help juniors to become acquainted with the life and people of Japan, to learn about the beginnings and development of missionary work in the nation, and to discuss how Christians are serving there today. Price, 50 cents.



2. If leaders wish to study a unit on *Migrants,* this material should be used:

*Blueberry Acres and Other Stories,** by Alice Geer Kelsey. Paper, $1.00.

*A Junior Teacher's Guide on Migrants,** by Virginia Bruett Wyatt, to be used with *Blueberry Acres and Other Stories.* Paper, 35 cents.

3. *Plans for Additional Sessions.* Two units will be found in this section of *Child Guidance in Christian Living.*[1] They are: "Christian Leaders at Work in Japan," January, 1950; "Those Who Follow the Crops," May, 1950.

Missionary Education in the Ongoing Program of the Church

As one follows this description of children's materials, it will be noted that, in church schools, where the Group Graded Lessons are used, missionary units for primary and junior children will occur in January, 1950. In churches using the Closely Graded Courses, primary boys and girls will engage in the study of missionary units during the winter quarter, while the same

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*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

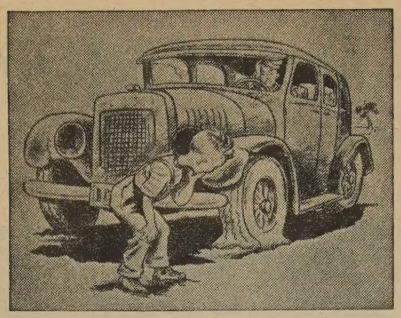


Illustration from *Sandy and Mr. Jalopy*

study for juniors will occur during the spring quarter.

Additional sessions of the church school should be planned in connection with the study of these missionary units in January and during the spring quarter. In churches where additional sessions are held for juniors once a week throughout the year, "Plans for Additional Sessions" in January and May, 1950, should be used.

Other Materials on Japan and Migrants

The Missionary Education Movement has prepared materials on the emphases on Japan and the Migrants to supplement the units that are listed. These materials include:

JAPAN

Toshio and Tama: Children of the *New Japan,** by Anne M. Halladay. Reading book for primary children. (Price, $1.00.)

*A Primary Teacher's Guide on Japan,** by Lois Eddy McDonnell. (Price, 35 cents.)

*Mitsu: A Little Girl of Japan,** by Winifred E. Barnard and Helen Jacobs. (Price, 50 cents.)

*Where the Carp Banners Fly,** by Grace W. McGavran. Reading book for *juniors.* (Price, $1.00.)

*A Junior Teacher's Guide on Japan,** by Dorothy LaCroix Hill. (Price, 35 cents.)

MAPS

*Political Map of Japan and Korea.** in color, 32 x 26 inches. (Price, 50 cents.)

*Picture Map of Japan,** by Janet E. Smalley. In color, 38 x 50 inches. (Price, 75 cents.)

OTHER MATERIALS IN THE CHURCH PRESS:

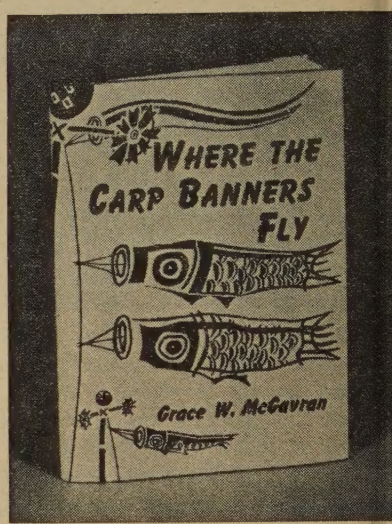
Child Guidance in Christian Living,[1] and the story papers, *Pictures and Stories* and *Trails for Juniors,*[1] will carry articles, pictures, and stories on the Japan and Migrant emphases, respectively, in the issues of January and May, 1950. THE METHODIST WOMAN and WORLD OUTLOOK* will present interesting materials on the Missionary emphases throughout the year.

"When Children Give"—1949-50

An eight-page illustrated leaflet to help boys and girls understand some of the ways their missionary offerings are used. (See back cover of THE METHODIST WOMAN for release date and price.)

For additional information consult the leaflet *Missionary Materials for Use With Children, 1949-50.**

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.



Leadership for Peace

(*Continued from page 9*)

"leader" has acquired an ugly significance. Nazism was founded on the "leader" principle. The Communist Party operates under the principle of "iron discipline" with a pitiless purging of all who deviate from what the party leaders prescribe. Throughout the world, millions have been bruised in body and spirit by leadership that has meant the ruthless mastery of a brutal few.

Western leadership, too, is under suspicion. For centuries the West enjoyed world-wide political supremacy that had elements of economic exploitation and racial intolerance. That supremacy is now peacefully withering away and giving place to self-government. Within recent years 500,000,000 people have passed from colonial to self-governing status and an equal number have been released from Western ties that, in fact, were political shackles. It is to the honor of Western civilization that its Christian ideals and its economic enterprise made possible this peaceful evolution. Nevertheless, the motives of the West have, in the past, been sufficiently selfish so that today many of other races and cultures are fearful lest the West take advantage of this crisis and use its superior economic and military power to regain world mastery. They want us to lead, but they want leadership that combines with fellowship. They accept that we have a certain primacy, but only the kind of primacy that can exist as between equals.

That is where the United Nations comes in. It is organized as a center for harmonizing the actions of nations on the basis of the soverign equality of all its members. We meet there, and discuss, in fellowship. Ideas are valued on the basis of merit, and not merely on the basis of the power of the nation from which they emanate.

5. *Finally, our leadership should be compassionately human.*

Let us not forget that what our nation *is* is just as important as what it does. There come times which seem to call for action. The present seems one of those times. Our people are working intensively to make atom bombs and jet bombers, super flat-tops, and Storke submarines. We devise machines to calculate flights of missiles that are beyond human calculation. We perform miracles of production through the use of ever more efficient tools. Such action may be necessary, and there are many whose duty it is to engage in it. But there is about all this a certain hardness that can effect the inner soul.

What is our feverishness about

It is presumably to save mankind from falling under the sway of a materialistic rule that holds that man's chief end is to glorify the state and to serve it forever. But we shall not accomplish that great and worthy purpose if we go about it in such a way that we, too, become inhuman and deaf to the cry of the masses that a way be found to save them and their children from the death, the misery, the starvation of body and soul that recurrent war and economic disorder now wreak upon man.

Sometimes our churches try to do that for which they are not equipped, neglecting their own distinctive tasks. Today one of the churches' tasks is to preserve in our nation human sympathy and compassion such as Jesus had when he saw the multitudes.

If our churches perform that task, the other problems that concern our nation will more readily be solved. Then our leadership is bound to be leadership that seeks peace; our programs will assuredly be designed to increase human welfare and our relations with others will be those of fellowship. And then perhaps it may be said to our nation: "Thy faith hath saved thee; go in peace."

Puerto Rico

(*Continued from page 5*)

He is developing an experimental agricultural station; he is interested in the health activities of the government; he is conducting training schools. He is lifting, steadying, cheering the entire life of the island. Incidentally, he sails above the rough waters in a small plane, thus conserving time and strength. About two years ago, the Woman's Division of Christian Service made available a social worker to assist Mr. Vincent. One night, lighted only by the full moon, visitors to Vieques from the delegation to the Fiftieth Anniversay celebration threaded their way quickly by automobile through the silent streets of the villages. The Viequians shut tight with boards all windows and doors at night. The party was being taken by the social worker to see her field. It was the only time free for such a trip. As they listened to a description of her work, saw the small homes, met a native pastor, saw a little new church which a youth caravan of the previous summer had helped construct, even the travel-weary, experienced professional members of the group caught the enthusiasm of the young woman and realized keenly the possibilities of what such an influence could mean to a people narrowly bound in outlook.

Puerto Rico has moved ahead a long distance since 1898. She still has far to go to reach a moderate standard of living for the majority of her people. Have the women of Methodism affected her progress? Yes. Are they affecting it now? Yes. Will they continue to affect it? Again, yes. The Advance movement to which they are faithfully giving themselves, and in which are placed these needs of the future, may double the present service. The flaming cross that stood on the steps of the capitol on the opening night of the celebration and the next day in the midst of the throng, declares that its message must constantly be proclaimed by word and deed until government will act always for the good of the governed and until all the peoples gather around it with rejoicing.

In Memoriam

Mrs. C. N. Timmons passed away on Friday, April 15, 1949, at Sterling, Illinois, after an illness of about three months. Services were held in Sterling with interment at Cedar Rapids, Iowa—Mrs. Timmons' earlier home.

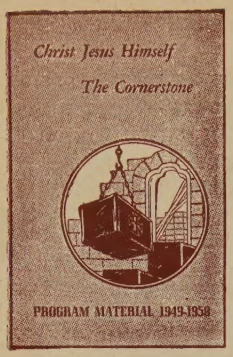
Mrs. Timmons was a member of the Division for two quadrenniums: during the first of these she was on the executive committee as chairman of the committee on Library Service, which she efficiently organized. She was a member of the Foreign Department and the Section of Education and Cultivation.

Mrs. Timmons brought to the Division a wide experience through work in the Home Department of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, and a firsthand knowledge of the local church and community. In these areas, as in her nation-wide contacts, Mrs. Timmons' winsome personality and outstanding leadership made an enduring contribution.

Note Paper

This note paper is unusually attractive and has pictures of twelve foreign and twelve home projects of the Woman's Society of Christian Service. It will serve not only as a very useful medium in society and personal correspondence but will also be a truly educational factor in the work of the Woman's Division. Twenty-four folders and envelopes — boxed, $1.*

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.



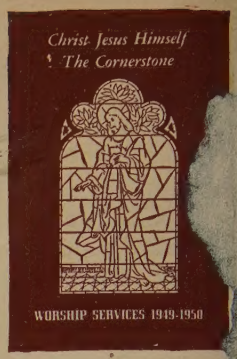
PROGRAM FOR ADULTS

September, 1949, through August, 1950

Christ Jesus Himself the Cornerstone

Packet, 60 cents

Ready about June 15, 1949



The *Program Packet* contains *Program Material* and *Worship Services.* 60 cents.

The *Program Material* will contain two versions of each program, a simplified plan for small societies and the regular material. Each Woman's Society and Wesleyan Service Guild should have one program book for each member of the program committee. (For monthly topics see page 24.) 50 cents each, three for $1.25.

The *Worship Services* are correlated with each month's program. Each Woman's Society and Wesleyan Service Guild member should have a worship book for personal use. 15 cents each, ten for $1.25.

(Spanish edition—*Program Material* and *Worship Services* under one cover—50 cents. Publication date to be announced.)

APPROVED STUDIES 1949-50

***THEME:* JAPAN**

Japan Begins Again. By William C. Kerr. For description see page 28. $1.00.

A Guide on "Japan" for Leaders. By Katharine Johnson. 35 cents.

Supplementary Material:

Woman's Christian College, Tokyo, Japan. Free.

***THEME:* CO-OPERATION FOR A CHRISTIAN NATION**

Missions at the Grass Roots. By William P. Shriver. For description see page 28. $1.00.

A Guide on "Co-operation for a Christian Nation" for Leaders. By Earl Zeigler. 35 cents.

***THEME:* WE THE PEOPLES OF THE ECUMENICAL CHURCH**

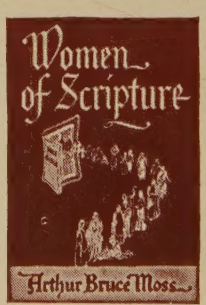
We the Peoples of the Ecumenical Church. By Winnifred Wygal. This book is rather different from most of the books on the ecumenical church. It gives some attention to the events that led up to the founding of the World Council of Churches and to the function of the Council itself. But it goes further into the implications of the ecumenical movement in the devotional and social life of the ordinary man and woman in the local church. It is written with simplicity. 60 cents.

A Guide on "We the Peoples of the Ecumenical Church" for Leaders. By Winnifred Wygal. 15 cents.

***THEME:* WOMEN OF SCRIPTURE**

Women of Scripture. By Arthur Bruce Moss. Literature is the safest of all mankind's possessions and the most treasured. *Women of Scripture* opens up for the reader some of the riches of the literary and religious masterpiece of the world. It is an absorbing study of women over a thousand years of history—a Bible study. 60 cents.

A Guide for "Women of Scripture" for Leaders. By Leila Bagley Rumble. 15 cents.



New Material

A Circuit or Larger Parish Society. Free.

Calendar for 1949-50. Includes the program topics for September, 1949, through August, 1950, with space for necessary information pertaining to the entire program of the society. 5 cents.

Letter of Greeting to New Members. By Mrs. Frank G. Brooks. Free.

Officers' Letter File. Personal letters from officers and secretaries of the Division to the local secretaries of lines of work. 35 cents.

Fellowship of Intercession. Card. Free.

Our "Unofficial Ambassadors." To interest secretaries of Student Work in overseas students on campuses in U. S. Free.

Schools and Colleges. Verbal and pictorial description of the thirty-two institutions of the Educational Bureau. 30 cents.

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Seals of the Advance Symbol. Heavily embossed seals on silver foil. 50 cents per hundred.

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